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CALVINIST CONTACT

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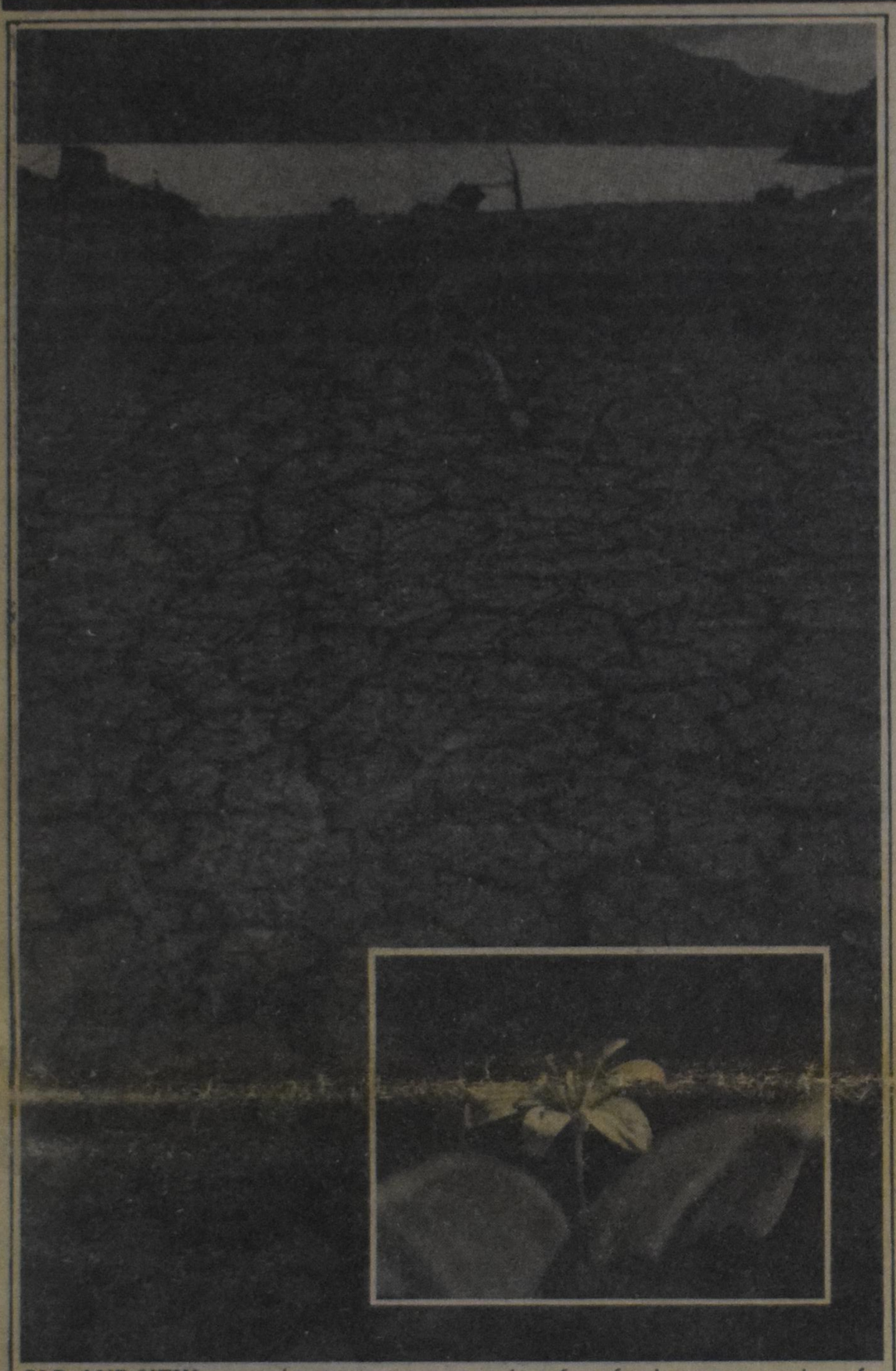

OLD AND NEW: a new beginning, a renewed joy for a fresh start, a new hope for better things, for a more prosperous year for our fellow man but also for a rejuvination of our faith; for a new and lasting peace, without and within; a reminder of a new day when "Those who belong to God shall live again," when "Those who dwell in dust shall awake and sing for joy. For God's light of life will fall like dew upon them." (Is. 29:19)

World missions update

Chinese door opens

The door to direct communication with mainland China opened another crack. A visitor to China noted that customs and immigration procedures are being further reduced, making it easier for many visitors to enter China. He reported virtually complete liberty to go where he wanted and talk to whom he pleased. He noted to his surprise that the Mandarin language was now being spoken fluently even in Southern China.

The freedom of people to communicate with him on the street was amazing, and indicated a surprising openness being tolerated by the government. A great gap of information exists as a result of the last thirty years of isolation. The new freedom in quest of information, combined with the permission of hundreds of foreigners to travel in China, bodes well for the usually inquisitive Chinese to find out more about the Christian faith from those who may be traveling in their land.

China is still socialist in government, suspicious of the West, and isolated from the rest of the world. A new wind of communication seems to be blowing, however, and through this, new currents of information about God's salvation will also reach into the interior of China.

Learn about religion on T.V.

SUDBURY, Ont. (CCP) — More and more students here are flicking on the television set every morning instead of focusing on the newspaper headlines.

They're enrolled in a televised correspondence course produced and directed by religion professors at Huntington College, in co-operation with the Canadian Broadcasting Corporation.

The first series of 22 lectures includes studies on Christianity, Judaism, Buddhism and oriental religions. The next series covers ethical issues such as euthanasia, brain control, and abortion, and features authorities such as Dr. Isaac Asimov, scientific analyst and science fiction writer, and Rev. Bruce McLeod, former moderator of the United Church.

The four-year-old series, originally aired in Sudbury, Timmins, and North Bay, is now also broadcast in Sault Ste. Marie, and is carried by a cable television station in Ottawa. Its success has resulted in so many inquiries to purchase the programs that a company has been established just to deal with sales.

So far, 1,500 students have taken the course, according to Rev. Doug Joblin, who along with the Rev. Brian Aitken, another professor at Huntington, was a key figure in putting the series together.

Quebec again!

"Not again," you might say as we launch a five-part series on the Quebec separist situation. This well-written series comes from Reinder J. Klein of Montreal, Quebec, an educator and historian. He holds a masters degree in history from Concordia University in Montreal, a graduate of Calvin College, and is presently English department head at a large Montreal high school under the jurisdiction of the Protestant School Board of Greater Montreal.

Mr. Klein takes a look at Quebec from a Christian historical perspective and he also writes in view of the fact that the Christian Reformed Church in Montreal will celebrate its 25th anniversary next month. He shares his thoughts on what could happen to the Reformed witness in Quebec during the next twenty-five years.

The first article of this series appears on page 7 this week.

B.C.'s Carrier Indians receive translated Scriptures

by Johanna Veldstra

The vision of providing the British Columbia Central Carrier Indians with God's Word in their own tongue is now an unfolding reality.

In 1961 the task before Dick and Shirley Walker was to learn the Carrier Indian language, reduce it to writing, formulate an alphabet, teach the Carrier people to read and write their own language and to translate the Bible into the Carrier language. The ultimate goal to be reached would be an indigenous Carrier church sending out its own missionaries to evangelize the surrounding reserves. An awesome challenge that could only be met in the strength and with the blessings of the Lord.

About 5,000 Carrier Indians inhabit the vast central interior of British Columbia; consequently villages are spread out and isolated. The Lord led the Walkers to begin the first five years of their ministry by living on a reserve at Fort St. James. This enabled them to hear Carrier spoken regularly since the Carrier language is the mother tongue or first language spoken by over three-quarters of all Carrier people. About one out of every two Carrier natives speak mainly their mother tongue although this rate may vary, depending upon the isolation of the various settlements.

Through shared experiences with Carrier people such as visits, bush trips and other activities and constant careful listening to the spoken Carrier language Dick and Shirley began to write down the language phonetically.

Once they had grasped the sound system of the Carrier language which is one of the many Athapaskan dialects found from the interior of Alaska all the way down to the Navajo lands in Arizona and New Mexico, the Walkers were able to formulate an alphabet. Then a grammar sketch was derived and literacy materials prepared to teach the Carrier people to read and write their own language.

The Carrier Indians had never received the Bible in their own language although a Roman Catholic priest, A.G. Morice, had done extensive work in the language and produced a catechism and a two volume grammar. Today Dick and Shirley Walker praise God that the books of Mark, Acts, Romans, the Old Testament story of Joseph and a few small pamphlets are published in the Carrier language. The well known verse of John 3:16 looks like this: "Yak'usda ndi yun k'ut whut'enne buk'entsi' k'et, 'aw 'ilhoghun duye', 'en bugha inilhti. Mbene la ooba 'alha' yint'ohne dalhotisah, 'ilhiz hotinalh."

The Gospel of John is now being typed for publication and it is hoped that it will be ready for distribution by Christmas time. It is expected that translation efforts will be focused next on I and II Timothy and Titus.

In cooperation with fellow missionaries who work with United Indian Missions these Carrier Bible books are used for regular Bible studies. One Bible study group consists of about a dozen mature Carrier men, some of whom read the Carrier language fluently as a result of the literacy program and some of whom are now baptized believers depending on the authority of God's Word. As more and more of God's Word is translated into the Carrier language these believers will be further strengthened and challenged by God's promises, principles and commandments written in His Word. With the translated Word it is expected that an evangelizing Carrier church may soon be born.

The Walkers are praying for God's guidance in the lives of the Carrier believers and that the Spirit of God will grant them various gifts for the work of the ministry and that they will mature in their Christian walk, becoming elders to oversee the new group of believers.

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Next week
Namibia

Viewpoint

A clear stand against lodges

You don't hear much about lodges these days. At least, not as much as you used to. Membership in lodges has not really been a big problem in Canadian churches of Reformed background but it certainly has caused quite a stir in some American sectors. As a result of those struggles, the Christian Reformed Church, since its founding in 1857 has taken a strong stand against lodge membership.

Various committees have spent many hours and days in developing a proper declaration against the lodge. It was initially difficult for anyone to gain information about the Masons, Elks or Odd Fellows without actually joining them. It was, therefore, difficult to speak out against any church members' affiliation with a lodge.

Well, there's a new booklet out, published by the Christian Reformed Church's Board of Publications and based on a report to Synod of 1977. It took a bit of prodding to get that report rewritten into popular form but the job is now done.

It is only a 12-page booklet and it is humbly entitled: The Christian Reformed Position on Lodge Membership. That booklet is a gem for those who are concerned with the question of lodge membership as Christians. It compares some of the terminology used by the various lodges and concludes that there is indeed a conflict in membership in both church and lodge.

The booklet is based on the church's 1974 declaration: "There is an irreconcilable conflict between the teachings and practices of the lodge and biblical Christianity, and that therefore simultaneous membership in the lodge and the church of Jesus Christ is incompatible and contrary to Scripture." No ifs, ands or buts.

It compares the nature of the church with the nature of the lodge and it shows that you simply cannot marry the two. We know what the church is; what about the lodge.

The largest and best known lodge is the Masonic Order. Many others such as the Elks, Moose, Eastern Star, Odd Fellows, Knights of Columbus, are patterned after this order.

Applicants for lodge membership must take an oath to maintain secrecy and pledge fraternal loyalty to the organization and its membership. Here are two of those oaths: "I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry ... (Masons); "In the presence of our Heavenly Father and these witnesses, I do hereby pledge my sacred honor that, whether in or out of this Order, I will never reveal any of the secrets of the Order ... (National Grange). That is enough.

The lodge is religious, but it is not a religion. It neither has a formal creed nor requires a formal confession of faith from its membership. There is much more that is said in that booklet. It is easy to read, it is in plain English and it does a good job of comparing church and lodge, showing where they come in conflict.

Every town and city has its share of lodges. You may have been asked to join one and, not really sure what they are all about, you gladly hesitated. It might be good to look at them with an enlightened perspective, maybe even study it together as men or women.

It is available at a nominal cost from the Christian Reformed Board of Publications, 2850 Kalamazoo Ave. S.E., Grand Rapids, Mich. 49508.

Keith Knight

NewsViews

Not much economic change in '79

As a new year starts, prophets of prosperity and poverty like to play their games in predicting what kind of year 1979 will be. There are those who attempt to gain their insights from the stars or horoscopes, others read the biblical signs of the times and predict that this will be the year of the rapture.

Still others, economists by trade, play with statistics. They claim a reasonable amount of accuracy. They are the people, for example, who are predicting a year of slow economic growth for Canada, with sustained inflation and even higher unemployment (lower employment).

The Conference Board of Canada paints a much gloomier picture for 1979 than it did three months ago. Unemployment is expected to rise to an average 8.8 percent, from 8.4 percent in 1978. Inflation is expected to bounce around the 8 percent mark, down a bit over the 1978 average.

The building industry, according to the board, is expected to be even slower in 1979 than it was last year. Some 234,000 housing starts were reported for 1978 and that is expected to drop to 220,000 starts in the new year. Non-residential growth is expected to increase somewhat.

Bank interest rates are expected to remain at their current high level and may even face another half-percent increase in the spring before it eases off with slight reductions during the course of the year. It will depend largely on the U.S. dollar's value.

Wages are expected to increase by 8.7 percent during 1979, up considerably from the 1978 average of 6.2 percent which was kept low because of Anti-Inflation Board guidelines. Considerable gains in wages are expected through 1980 as unions and labor attempts to recoup some of the losses sustained during the AIB's rule.

When it comes to the economy, 1979 will be a year of "more". Increases in consumer prices, wages, inflation, unemployment. In short, a year just like any other year.

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DateLine:TheWorld

by Rev. Johan D. Tangelder

How do we communicate the gospel? 3

How do we communicate the Gospel in the Philippines with its great diversity of cultures and languages? The Cebuanos in the backwood barrios of Cebu are not the same as the throngs who walk down Taft Avenue in Manila. Well educated leaders in Manila find it hard to understand what is needed for tribal people in the mountains of Luzon. University students are influenced by Western secularism, but they are very superstitious at the same time. Many Filipinos speak English for every day business, but they use their own dialect or language when it comes to the matters of the heart.

Filipinos are Asian. But they have Spanish names (Rizal, Lopez). Every time a Filipino hears his name, he is reminded of the Spanish colonial rule that lasted from 1521 until 1898. Then the Philippines came under American rule. During the Second World War, the country was occupied by the Japanese. In 1946, it achieved independence.

It is obvious that the Filipino doesn't have a "pure, intact self-identity". The historical experiences with colonialism have left their mark on the nation. The Filipinos have become a people with a "shared self-identity". When you peel off the Spanish, American and other Western influences, you'll have an oriental Filipino.

How does the Filipino think and act? I don't pretend to be an expert on the Philippines. I am still reading, studying and continually observing new cultural practices and ideas.

The Filipino's way of reasoning goes through the symbolic and poetic. Some claim that this way of thinking and approach to education hinder the economic development in East Asia. They attribute modernization and technological progress to the capacity of Western man to objectivize.

The Philippines is the only Christian nation in Asia. But the predominant Roman Catholic religion is mixed with traditional nativistic religions and pre-Spanish practices. The symbolic plays an important role in the religious life of the Filipino. The statues of Christ, the virgin Mary and the saints are taken as seriously as the persons themselves. The non-secular Filipino farmer thinks in terms of symbols and causality. In order to have yellow sweet potatoes he wears yellow clothing for planting.

The Filipino accepts the existence of God as a reality. He doesn't question it. He sees God as judge and ruler of the universe. The Filipinos stress on hierarchy in society puts God in such a place that He is beyond approach. Just as one doesn't approach BIG people in Philippine society, but must make use of intermediaries, so is the Filipino's attitude towards God. Christ is symbolized as the suffering and dying one, who, for all the sympathy He may elicit, does not succeed in creating a desire for emotional attachment or commitment. Good Friday is more important than Easter. The Virgin Mary has her multitudes of devotees. She is the symbol of life, beauty, motherhood, the bestower of blessings, the symbol of the welfare of the whole of society.

The Filipino is fatalistic. He commonly reacts to trouble with "It is my fate," or "Bahala na," which would translate approximately as "God wills it." He tries to take the present in stride and awaits the future without much confidence that he can change it. This attitude may account for the fact that many Filipinos do not plan for the future. They live a day at the time.

When I read books on aid to developing nations, I am always amazed that so few take into consideration that the religious features of a people can hinder development or initiative. For example, a Filipino farmer, though he may not say it, still believes that luck may have more to do with a good rice crop than fertilizer. It is no surprise that with the emphasis on luck, gambling is so widespread. Gambling is a vice of the rich and the poor alike.

A Westerner is individualistic. A Filipino is society-oriented. The Oriental stresses the good of society over against the individual. A Filipino feels insecure when alone, so he finds strength and fulfilment in groups. A young lady may forsake marriage because she feels obligated to take care of her sick and aged parents. The oldest son may forego the opportunity to get an education for the sake of the careers of his brothers and sisters. Extra food is shared with neighbours. Relatives feel they have a share in somebody's position or job. When a man has a windfall, he will have relatives at his doorstep in no time. This cultural practice has its drawbacks, but it also provides a system of social security.

I have referred only to a few unique cultural ideas and practices, but they do show how much a missionary has to learn when he arrives on the mission field. Missionaries must reckon with culture(s) of the land in their desire to be as effective as possible in communicating the Gospel.

LETTERS

The organist — To pay or not to pay

Dear Sir:

After reading the article of Mr. De Jong (C.C. Dec. 1), I felt compelled to write on whether or not we should pay our organists. Although, I am not an organist, my wife is and I am, therefore, somewhat familiar with the requirements of an organist.

I fail to see the difference why organists should be paid and not the treasurer or the person typing the bulletin, or the Sunday School teachers, Cadet leaders, and all others that are active and do their share in Kingdom work. Mr. De Jong mentions that we should consider the time spent by the organist and the required investment made.

My profession happens to be accountancy, and ever since I am involved in church, school and society life, I always end up with the job as treasurer. Why? Because I have been trained to deal with financial matters. Now before I graduated as an accountant, I also had to pay tuition fees, study for six nights a week for six years and was not able to work overtime like others. Calculating the cost of my education as Mr. De Jong calculated the cost of training an organist, would far exceed the $20,000.

The argument that is always used is that our training is an investment which should benefit our career for the future. This is also true of a professional musician and if either the organist or treasurer job or any other job is required full time, there is no question but that they should be paid. But, we are only considering the organist who offers his services to the church apart from his regular job or profession.

Organists should be dedicated in their task and prepare themselves to give a message in music. But so are the Sunday school teachers, Cadet leaders, presidents of ladies and men societies. They also have to spend time to prepare themselves if they want to give proper leadership.

My wife still takes organ lessons, practices faithfully every day and both lessons and practising are enjoyed by her. Because of her being an organist, she cannot participate in activities organized by the Ladies Auxilary or Ladies Aid.

Never did I feel guilty for not showing when voluntary labour was required. We all possess different talents and my voluntary services were rendered as treasurer. We all should be dedicated and use our talents in what ever area that may be to the honor and glory of God. Whether we are accountants, carpenters, electricians or organists, what is the difference? Why do we have to give special treatment to our organists?

One more thing. The organist (unless a professional) takes lessons as part of his/her recreational activities. Of course, they must practise if they wish to improve themselves, but it is voluntary and not a must. When I wanted to play tennis, I took lessons because I wanted to be good at it. But it is a pleasure to take lessons and practise.

I have much appreciation for good organists, and just a word of appreciation to them will do wonders, but equal appreciation must be shown to all that are active in God's Kingdom. Let it not be said of organists what a minister once told me, "Organists are a jealous, greedy bunch".

I am all in favor of voluntary services and I think it is great that we as sinful creatures are privileged to do a little in God's Kingdom, whether we are accountants or organists, we do it all in thanksgiving to Him who gave His only son for us all.

Durk De Jong, R.I.A.
Calgary, Alta.

Christians in business

Dear Sir:

In response to Gerald Vandezande's letter in Calvinist Contact of December 1, 1978, on Mr. Klaas Terpstra's excellent points in his thought-provoking letter on "Christians in business face daily struggle." I also appreciate his contribution. What I wanted to know was why, generally speaking, Christian Reformed people pussyfoot around the truth? For instance Mr. Vandezande's statement of "How can we as Christians say we place our hope and faith in God if we encourage and contribute to the current economic system with all its evils?" and then your answer "We have a choice: to place our security in wealth and suffer, or put our trust in God and serve our neighbour and, as a reward; experience peace with justice." A Christian only has one alternative and that's to put his trust in God. We do not have two alternatives, or choices, as you have put it. To be Christian is to live as Christ-like as is possible. II Tim. 3:14-17.

Wiebe Brinkman
Cobourg, Ont.

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Church Page

Church News

CHRISTIAN REFORMED

Ingersoll celebrated its twenty-fifth anniversary

The Ingersoll Christian Reformed Church recently celebrated its 25th anniversary with a special weekend of activities, at which time we reflected on our past and remembered God's many blessings over these years. We reconsidered our task and duty as Christians, also in the future.

On this joyful occasion the congregation came together with former members and pastors (nearly 300 in number) for a dinner and social evening on Friday evening, October 20, 1978 in the Ingersoll Recreational Centre. The evening was opened with prayer and reading of Psalm 145, after which we all enjoyed a good meal.

During the second half of the evening we enjoyed a number of songs, a play, a poem and speeches by two of our former pastors, Rev. H. Kwantes and Rev. H. Bierman. It was an enjoyable and blessed evening. Our present pastor, Rev. W. Veenstra, closed with us in a prayer of thanksgiving.

The activities continued on Sunday morning, October 22, 1978, when the congregation and its guests were led in a service of thanksgiving by Rev. H. Bierman.

In the afternoon service, Rev. H. Kwantes spoke on different parts of the book of Nehemiah. We were reminded once again to trust in the Lord and to go forward with confidence. The Lord has abundantly blessed us in the past and He will do that now and always if we love our fellow man and God above all.

It was a great weekend, enjoyed by one and all. We give thanks to our God for the opportunity we had and for the beautiful weather we had. To him be the praise, the glory and honour, now and forever more.

A. Benjamins

Prelude of preparations

Our First Christian Reformed Church in Brantford began its existence over 27 years ago. What started with 28 families had grown to 160 families plus the widows, widowers and adult single persons. For ten years our congregation worshipped twice in the morning and once during the evening to accommodate all our families in our church auditorium. There is no doubt that this situation placed an extra load on our former pastors, Rev. Riemer Praamsma and Rev. A.H. Venema. Therefore the pastor and consistory began to feel the need for extra help in order to exercise effectively the pastoral duties to the congregation. That help came in the form of two full years of internship with the candidates Martin Contant and William Tuininga, now serving elsewhere as pastors themselves. Each one served a full year and are thankfully remembered by our congregation and before the Lord.

This episode marked the end of a short term program and the beginning of a permanent solution to an ever increasing need. The first steps were taken when the congregation met on Nov. 22, 1976 to approve the recommendation to call a second minister upon whose arrival the congregation was to divide into two sections. At the same time each section would worship separately, trusting that a second congregation be organized within a year.

After a number of declines another congregational meeting was held on Feb. 20, 1978 to re-affirm the approved recommendations of Nov. 22, 1976.

Our faithful God made us rejoice during the summer of '78 when candidate J.R. Poelman accepted the call from the Brantford congregation. Moreover the Lord gladdened our hearts on Sept. 20, 1978, when Jim Poelman successfully passed his classical examination and our consistory's request to divide into two congregations was granted.

The Brantford congregation had arrived at a point in her church life when it was about to become two organized churches. But what we had not expected happened: Rev. Venema received a call from Edmonton West, which he accepted.

So, often leaning on his God-given talents of leadership and insight, Rev. Venema reminded us that the Head of the Church, Jesus Christ will continue to care for his flock. Although they are soon to become a congregation without a pastor, the future members of the new congregation began to look forward to organizing the second church.

Organization of Shalom Church, Brantford

Years of preparations were behind us when we met on Nov. 20, 1978 for the formal organization of Brantford's newly formed congregation. Rev. A.H. Venema extended a hearty welcome to charter members of the second congregation and members of the First Chr. Ref. Church of Brantford, as well as other special guests. All of us sensed that this was an extraordinary meeting, one we would not easily forget.

The words of the Hymn #311: "We praise Thee, O God" and Hymn #184: "Now with joyful exultation" gave accurate expression to our feelings on this moving occasion. Our pastor asked for the Lord's blessing on the meeting. We read responsively the comforting words of Psalm 145.

Rev. Venema charged young and old on the basis of I Peter 2:1-10 and I Kings 6:7 to do the will of the Lord for his kingdom "as stones prepared at the quarry" for the building of the temple.

After a hymn of response and the unison reading of "The Pledge of Organization," all members of the new congregation promised to support each other in prayer and to be a blessing to each other in the name of our Lord and Saviour.

The name of our church will be "Shalom" Christian Reformed Church, a fitting name which emphasizes the confession that the Shalom of our Lord Jesus Christ has arrived for us and all his creation.

Mr. Conrad Guichelaar, an elder in First Church, conveyed the greetings and congratulations of the mother Church and Rev. Zantingh of Dundas expressed the greetings of Classis Hamilton. Classis now is made up of twenty-two churches. Since the mayor of Brantford could not attend Rev. Venema read his letter of congratulations.

Rev. James R. Poelman, our new pastor, closed the memorable meeting with fitting words of praise and thanksgiving. As a meaningful postlude we sang the Creedal song.

H. Van Harten, Clerk
Shalom Chr. Ref. Church

Called

-to Peterborough, Ont., Rev. Peter Kranenburg of Strathroy, Ont.

-to Chilliwack, B.C., Rev. Peter Sluys of Lacombe (Bethel), Alta.

Declined

-to Niagara Falls, Ont., Rev. Jack Quartel of Ottawa (Calvin), Ont.

-to Brantford (Shalom), Ont., Rev. Ralph Koops of Chatham, Ont.

Time of worship

The time of the second worship service of the Blenheim, Ont. church has been changed to 3 p.m. until March 25, 1979.

REFORMED CHURCH

Classis Cascades met with rejoicing

The Spirit is at work in the Reformed Church, especially so in the Synod of the West (Western Canada and Northwestern U.S.) which is presently in the process of starting some fifteen new churches within one year. Classis Cascades was therefore fittingly addressed by Rev. Chet Droog, field secretary for the Synod of the West, on the "seeding" and "harvesting" work of the church.

There an emphasis on growth within the denomination as is also evident in the fact that the Church in America Growth Fund has reached the six million dollar mark. The New Community Church in Burnaby and the Federal Way Church in Seattle are two churches within the Classis presently supported by this Fund. The Community Church is still a mission church but hopes to become an organized body in the near future. With the arrival of Rev. Jerry Sister of Paramount, California, Federal Way will also become an established church.

A considerable amount of time was spent in discussion on the General Program Council (GPC). With increased inflation and decreased giving, and the devaluation of the dollar many cutbacks had to be made in worthwhile mission programs both overseas and at home. Retiring missionaries will not be replaced and a high school in Kentucky will be shut down. However, this Classis moved to make a special commitment to the opening of a bookstore in Chiapas, Mexico.

The Classis lamented the ordination of women in some of the Classes and expressed its concern to the General Secretary of the R.C.A. and to Stated Clerks in all Classes.

Delegates were in favour of overturing General Synod to withdraw membership from the World Council of Churches until "such time as support, in any way, of anarchist groups is stopped," and to withold present funding of the body except for its Church World Service.

A report on the three Church Colleges: Central, Hope, and Northwestern, indicated that they had fall record enrolments, something which is not the trend in other American colleges.

Rev. Nicholas Vogelzang of Bellevue, Washington attended the meeting as fraternal delegate from the Christian Reformed Church.

Classis met in the Woodway Community Reformed Church in Edmonds, Washington on October 20th and 21st.

Highlights of the Classis Ontario fall meeting

Although the Whitby Church was without a regular pastor, it did an excellent job in hosting the fall meeting. Rev. L. Harvey, moderator of the church which he pastored for a number of years and now minister in Welland, led in the opening devotions which set the appropriate tone of the meeting.

Classis boldly accepted the Church Planning and Development Report which proposed one major project per year for the next five years, including: Welland, a second church in Winnipeg, Kitchener, Grimsby, and Scarborough. Each communicant member in the denomination will contribute $26.97 to facilitate, start, or continue to support these projects.

The budget for Camp Shalom was approved to the tune of $93,000 but not without the realization that the Camp's efforts and goals can only be accomplished with God's help. The Camp began ten years ago as an act of faith when Classis decided to purchase a plot of land in Cambridge (Galt)

Rev. F. Guinta of Montreal presented by proxy a report on the Reformed Evangelical Alliance in Quebec, an evangelism effort to share the Good News in that province. Rev. Van Kerkhoven reported on his work among juvenile delinquents.

Three churches were reported to be vacant: Barrie, Guelph, and Whitby, although Whitby's call to Rev. Oltmanns of South Dakota has been accepted and he is expected to arrive in that community in the near future.

The newly elected Stated Clerk/Treasurer of Classis is layman Bouwe Visser.

Pastoral Pondering

Resolution 1979

The year 1978 shows the crinkles and cracks of age and usage. When first given us, fresh from the hand of God, it was white and untarnished. As snow soon loses its whiteness, however, as pollutants settle on it and street grime is splashed curbward, so the year has taken on a greyness. Splotches of black are here and there, and not nearly as much of contrasting light and cheer as we had hoped there would be.

It was a year marked by contrast: by surging hope and sometimes overwhelming despair. How the world looked with amazement as an Israeli Prime Minister and an Egyptian President exchanged visits, talked peace, and moved their countries to the very verge of a signed accord of peace. The other Arab states reacted with rage, or near neutrality. The accord may really come into being, or it may prove to be one more hope that did not quite materialize.

Further reports came out here and there of a possible new drug for the terminally ill victims of cancer, but it isn't available for human testing yet. And so it goes: the potential for good is so great, and the promises made so sweeping and so heartening. The reality of performance does not measure up to the prospect first held before us.

What of it all? Shall we then say that time produces nothing but failures? Of course not. Realist I may be, but no pessimist. What then? That man, unaided, and undirected by God, will fail. His highest dreams will not materialize. With God, in obedience to him, and in keeping with his Word, applied to life, the prospect is ever so much brighter. With that in mind, I would urge you to make at least one resolution for the New Year ahead, that you read the Bible more faithfully, and not merely read it, but obey it. If you do, 1979 will be happy.

by Peter J. Yff in
the *Clarion* of the Reformed Church

When communion of the saints is obvious

I thought I detected a sense of excitement and anticipation last Sunday as we started a new season. There were large attendances at both services; there was the joy of communion, the commissioning of church school staff and the installation of office bearers.

Maybe this sense of excitement was just mine, and I projected it onto you. But I don't think so. There is a hunger for true worship within many in the congregation. And you come to church expecting not just to sit back and let it happen, but to participate. When a congregation comes to worship with expectations of being fed and the worship service is lifted up in prayer even before you come, the Spirit sees to it that your expectations are met.

One way in which the Spirit does this is by communicating to the preacher that this is a day in which he must give his very best. I am sure I speak for Rev. Westerhof also when I say that a well-attended service in which the congregation is excited about being there is worth every minute of the many hours it takes to plan and prepare for such a service.

Let us uphold one another in prayer and pray also for upbuilding worship services which equip us for our daily callings.

Rev. D. Hart
First Chr. Ref. Church, London, Ont.

LETTERS

For Christ's sake

Dear Sir:

I would like to commend Mr. Knight for his editorial about Denominationalism in the Calvinist Contact of December 1.

Although I am not claiming any authority in this matter, as a layman, I like to share a few thoughts with your readers.

When in the war, 1940-45, a prisoner in jail in Scheveningen was asked the last question before facing the firing squad: "Haben see einen ring", which broke the last tie with fiance or wife, what was left? Would he think, Thank God that I belong to that or that denomination, or was it only God's grace that he saw through Jesus Christ his Savior?

Another example; 44 men herded in a small railroad car guarded heavily by S.D. and S.S. on the way to an undisclosed concentration camp in Germany. I don't know how many denominations they represented, but I know quite a few. Did they debate about their differences? No, they talked about what bound them together. The love, the grace of God through Jesus Christ. They sang together in the middle of the night;

"Ik weet, aan wien ik mij vertrouwe,
Al wisselen ook dag en nacht;
Ik ken de rots, waarop ik bouwe,
Hij feilt niet, die uw heil verwacht.
Eens, aan den avond van mijn leven,
Breng ik, van zorg en strijden moe,
Voor elken dag, mij hier gegeven,
U hoger, reiner loflied toe."

I never will forget, because I was one of the 44 in that little cattle car.

Now, what causes church splitting? Some 45 years ago a high church official in Holland suggested it was through the Holy Spirit. I personally strongly object to that, I think it is from the enemy, from the beginning, Satan. How much love, wisdom and understanding was there, after some hairsplitting by professors, Synods or what have you, they split and split again. Did they even think what Jesus said, "Love one another as I have loved you, or pray ye for one another". I remember a Sunday after a split; two brothers in Christ (who were sitting in the same pew the Sunday before) would walk on the opposite side of the street, not even greeting each other. Was that from the Holy Spirit or the devil?

Now we have roughly 150, give or take a couple dozen, denominations, sects or what not. Did we not crucify Christ all over again? Tearing His body apart? What do the instigators of a split think they will hear in the judgment; "you faithful servant" or "You tore my body apart?"

In 1971 we started here in Belleville, an interdenominational evangelism outreach, with five different denominations in our committee (two members from each denomination) and about 50 workers on the local fair. We did emphasize from the beginning, that we go by what binds us together. The grace of God through Jesus Christ our Saviour, and forget when you witness on the fair, our church stands for that rule or that doctrine. What a beautiful group of Christians we work with, and God Almighty blessed our work tremendously. We are still going strong. I know we are believing in the Bible as the infallible word of God, will that say that all the others are lost? No, definitely not. Why then for Christ's sake can we not come together, or do we have to wait until persecution comes? This may be sooner than we think. In the meantime, business as usual, the devil is still laughing. What can you and I do about it? Pray and pray, speak up and witness.

John De Jong
Belleville, Ont.

Lesson in church history

Dear Sir:

With interest I read your editorial, "Within denominational boundaries" (Dec. 1) and I share your concern about arbitrary denominationalism.

To my regret I must say, however, that I fundamentally disagree with your very short characterization of the church's past and present. As far as its past is concerned, you wrote that "as a result of Biblical scholarship we are today faced with a host of denominations, faiths and creeds."

And as far as the present is concerned, you wrote that "within each denomination there are those who profess to be liberals and conservatives, but that "Christ does not know the liberal or the conservative." It would carry me much too far to show the incorrectness (as I see it) of both statements; such an effort would require the space of several articles.

Allow me only to ask the following questions: were the first great splits in the ancient church, those of Montanism and Donatism, a result of biblical scholarship? Can we speak that way about the origin of the once wide-spread Arian German churches? Did the Reformation of the 16th century arise as a result of Biblical scholarship? Did the Secession of 1834, which fathered the Christian Reformed Church in America, arise from Biblical scholarship?

As far as your second statement, quoted by me, is concerned, the meaning of the term "liberal" is not the same in the area of politics as in that of theology.

But, as far as theology is concerned, it has the same connotations as the Dutch term 'vrijzinnig'; and when the American champion for the Christian faith J. Gresham Machen published his famous book "Christianity and Liberalism" in 1923, he declared: "The author is convinced that liberalism on the one hand, and the religion of the historic church on the other hand, are not two varieties of the same religion, but two distinct religions proceeding from altogether separate roots." In the former century Abraham Kuyper had made a similar statement, and both leaders demonstrated with factual proof, that they did not indulge in theological "dabbling", but were speaking the truth.

Also the term "conservative" is not faultless; it is often a cloak for laziness and all depends on what you conserve, not that you conserve. As far as I am concerned, I confess to be a christian of reformed persuasion, and that is enough for me.

L. Praamsma
Hamilton, Ont.

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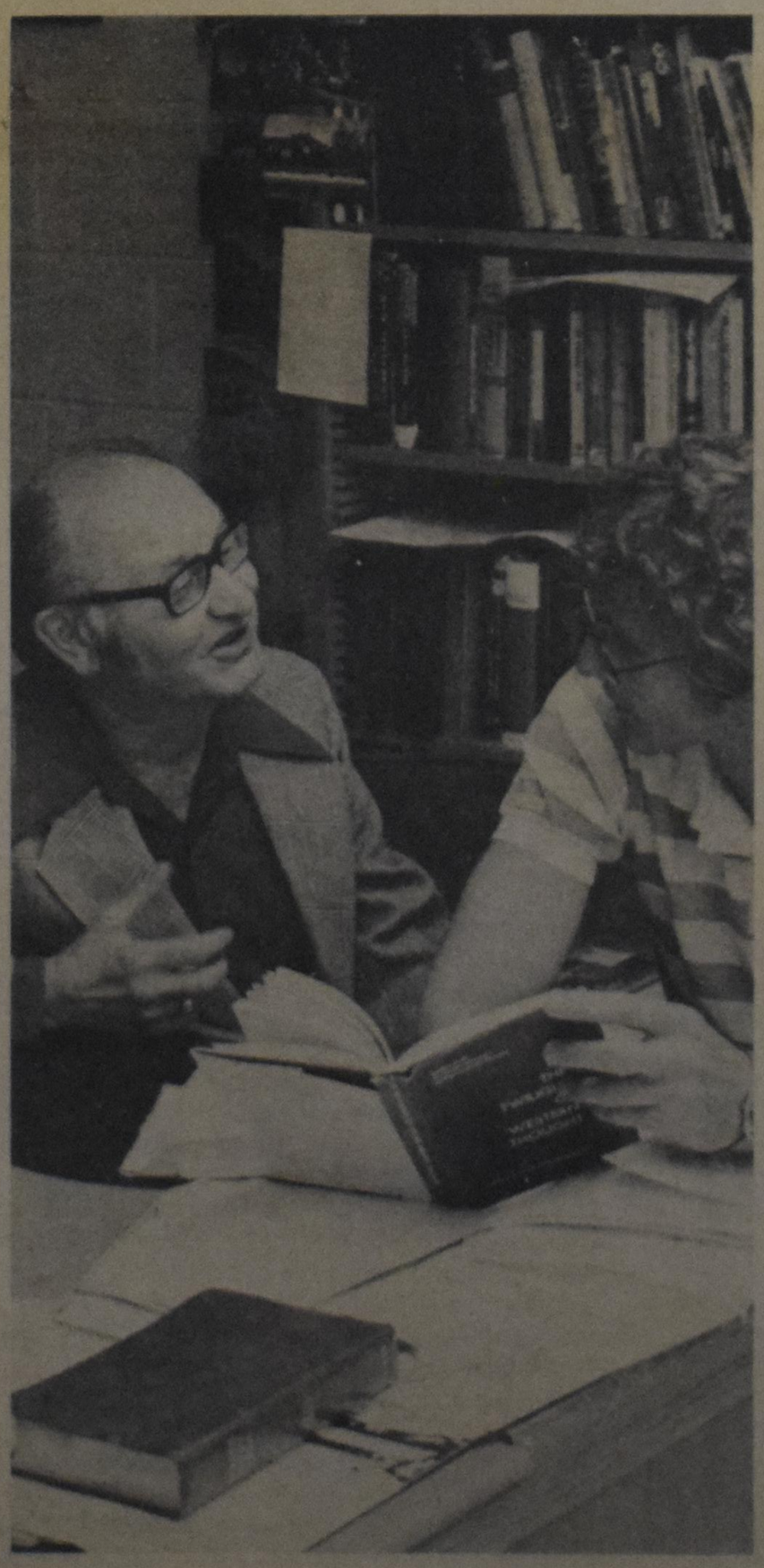
Freedom of worship in Angola, says Bishop

GRAND RAPIDS (RES) — In an interview, Bishop Carvahlo of the United Methodist Church of Angola (AACC Newsletter), said that there was no hostility between church and state in his (now Marxist) country. In fact, the government has asked the churches to step up their educational, health and literacy programs, teach villagers how to grow more food, and help to awaken the people to present-day realities. With the liberation of the country from colonial rule, said the bishop, the church has also been liberated. In the preceding 500 years of colonialism, he suggested, the church was itself an oppressive community.

In response to a recent charge made by a Catholic priest that the Cubans were disseminating anti-Christian propaganda, Bishop Carvahlo said it was not true. What the priest was complaining about, speculated the Bishop, was the government decree that prohibits the teaching of religion in the schools. However, the government recognizes the existence of the church and provides for freedom of worship. The Marxist political leaders feel that once the social evils are removed religion will disappear of its own accord.

Of Angola's 6.5 million people about 5 million are estimated to be Christians — 3 million Catholic and 2 million Protestant.



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Freedom within faith: choice and challenge at Calvin College

CALVIN COLLEGE

Focus

Canadian Council of Churches face staff cuts.

TORONTO (CCP) — The Canadian Council of Churches (CCC) will cut staff if member churches can't support its 1979 budget.

The projected budget could fall short by as much as $30,000 says the Rev. Don Anderson, CCC general secretary.

The shortfall will mean eliminating one of ten fulltime executive or office staff members.

The CCC is supported through grants from the Women's Interchurch Committee, the Canadian Armed Forces and other organizations, from rent, and by contributions from its 12 member churches.

Most Canadian Lutherans talk about merger.

WINNIPEG (CCP) — Official merger negotiations between three Lutheran church bodies have ended.

The Joint Commission on Inter-Lutheran Relationships has been trying to achieve altar and pulpit fellowship, and subsequently, merger into one Canadian Lutheran church, for over 10 years. The JCILR represents the Evangelical Lutheran Church of Canada, Lutheran Church in America (Canada Section) and Lutheran Church — Canada (LC-MS).

At the last meeting of the JCILR in November 1977, members could not reach agreement on the interpretation and authority of scripture, thereby shattering hopes for one Canadian Lutheran church.

Negotiations began this month between two of the three churches, the ELCC and LCA-CS, to bring about merger of two-thirds of the Lutherans in Canada.

Practise what they preached

VANCOUVER, B.C. (CCP) — The supervisor of a canning factory in Belize spent several weeks in the Okanagan valley of British Columbia studying new methods of preserving citrus fruit.

It was part of an exchange program designed by church members conscious of actually practising what they were preaching about development in Third World countries.

Although fruit is grown extensively in the tiny Central American country, its canning factory was established only five years ago. Belize (formerly British Honduras) imported its jams and jellies before that.

A wood-carver who taught wood artistry techniques at Naramata, a teacher and a legal secretary who experienced the Canadian wilderness at a church camp, and a Mayan Indian boy who lived on Vancouver Island, also participated in the Belizean exchange, organized through the British Columbia inter-church committee for world development education.

The exchange program was initiated by the Rev. Wes Maultsaid, director of the inter-church committee, last year, when five Canadians lived for several weeks in Belize City and Belmapan, the country's only other city.

"There's a high standard of living here that other countries don't have; we should equalize the gap between us and encourage our government to provide loans and grants to Third World countries," says the Rev. Govan Kilgour, of Chalmers United, Vancouver, who took part in the visit.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

A well-ordered world

As we stand at the turning of the year when the old year has slipped away and the new year has come, it is well for us to see how we are going to face the future, and leave the past behind. "We are living in a well-ordered world." My wife and I were in Alabama on the Gulf of Mexico last year. We stood amazed one evening as we watched the tide come in. It comes in once a day and then it recedes again, always predictable. They told us it had something to do with the placement of the moon and sun. The thing about it is that throughout the ages of time, the tide comes in, the tide recedes again.

It really is marvelous to think that everything works in such an orderly way in the world about us. We see this when astronauts go out into space, we see this in the satellites which are predictable even to the point of telling exactly where it will be at a given time and what distance from the earth. All of this reveals the fact that this is a well-ordered world. The laws of gravity, the laws that God has placed in the world are still in effect and they remain in effect.

We can see tnis in so many things about us. The trees are a bit dead now but in the spring we know and believe that they will have their leaves and blossoms and fruit. We look at life in general and we find that it follows in certain predictable cycles. All of life follows a certain pattern — a pattern not determined by man, not determined by our own techniques but determined by the fact that this world is in the hands of God.

A few years ago in India some of the wise men, philosophers and scientists had determined that at a certain point in time several of the planets were going to collide and there was going to be a great catastrophe. People looked forward to that day and hour and they began to wonder what it was all about, but of course nothing happened. The planets slid on through space in a predictable way. The strange thing about it was that these scientists saw around them, people who were poor, living in hovels — some of them with no homes at all, living in the streets and terrible conditions among people morally. As far as their food was concerned they were not receiving enough to eat. Yet they stood looking into space. When we look up toward the stars and those things which God has ordained we realize that this world runs according to fixed laws — it's a well-ordered world.

I like that thought when we look at a new year and we see the old year faded away. Everything in this world is so controlled by the wisdom and by the power of a loving God. We look about us and we see quite a different story there. Oh yes, this also works according to predictable laws of God. When you think of the mess we find in the world then we know this is man's doing. We have been able to send people up to the moon, but we have not been able to control the human spirit. The real problem is right around us. We see crimes in our streets, we hear of people who are attacked, people whose property is stolen and when we look at this whole situation we say, "What a mess we have made out of it," in spite of the fact that we are living in a well-ordered world.

There are some terrible things that could happen during the year that lies ahead. Isn't it true that more and more we see the fact that sin is taking over? In the sexual area, for example, people are developing greater permissiveness.

We stand there looking at the planets, satellites, the comets; what about the ethical and moral laws that God has placed in the world? I know a lot of people don't want to accept this. They talk lightly about the fact that man has freedom to act as he pleases. A lot of people are making up their own religions and seem to find a bit of help in this even though I can't understand how an intelligent person can find much help in religions of that sort. There are still certain laws that people must face.

Adultery and sexual immorality is always dangerous. It has led to the downfall of many great nations of the world. This means that God's laws are going to be enforced just as surely as the law of gravity. People may say we can get by with this sort of thing, but you can only get by with it as long as the Lord allows it. When people say "I can do as I please" or as the song goes "I Did It My Way," the result of it is the whole human race suffers as a result of man's self-will. Deeper still, it touches the inner part of man, his conscience, the deeper needs he has within himself. For this reason it becomes so essential that we turn to God and say: "I know we are living in a well-ordered world, a world that is still controlled by the hand of a holy and loving God." Then we aren't going to turn to Ottawa for help, we aren't going to turn to other people for help, but we turn to Him who can be the source of help and strength as we face the future.

As we look at the world about us we ought to think in terms of the fact that God is working out His plan and in the working of His plan you and I ought to also reach towards to same lofty goals that God has. If we don't have goals for this year, if we are going to drift along year after year doing things our own way, we are losing sight of one of the great and most important things of life and that is that we, too, must fall in line with God's will. The God who controls this world asks you and me that we submit ourselves and surrender our lives completely to Him. A lot of people say at this time of the year, "I don't like what I see when I look ahead". The Christian has a different view in mind.

We are placed here in this particular age, on this particular day for a purpose, for a goal. God's people must fulfill that purpose and goal if we are to find peace within our souls and rest within our hearts. You will find it only when you follow in the ways that God holds before us. Jesus tells us not to be anxious for tomorrow, for tomorrow will have plenty of things to be anxious about. Live today and then face the future, not with a sense of fear or dread of wondering what tomorrow is going to bring or even to say, "I'm really afraid of what is going to happen this year or next year." No, we must humbly put our hand in the hand of God and say, "I know He rules and He rules all things well."

Thought for the week

The Bible is not only for scholars, it's a book that speaks to simple folk in understandable language. Then through His spirit He speaks through our hearts — the hearts that sincerely desire to hear Him as He talks to us and gives guidance, comfort, and direction. Read the Bible, it can help you a lot.

New challenges in Quebec

by Reinder J. Klein

Mr. Klein is an English department head with the Protestant School Board of Greater Montreal.

Our Ango-Dutch biases

On February 11, 1979, the First Christian Reformed Church of Montreal, Quebec, hopes to celebrate its 25th anniversary. Normally, such an event would hardly merit an article in *Calvinist Contact.* There might be an announcement or two, a special ad perhaps, but little beyond that. Besides, 25th anniversaries in our Canadian churches are about as rare nowadays as snowstorms in winter, which only proves that in the mid-fifties Holland experienced such apparently insoluble problems that a good many of its citizens responded in a perfectly logical and time-tested fashion: they left, many of them for Canada. Twenty-fifth anniversaries are therefore hardly newsworthy today. And yet....

While it may sound a bit theatrical, there is simply no denying that Canada is in deep trouble today. That hospitable land many of us first saw 25 years ago, that pleasant country rich in promise and boundless in space, has changed irrevocably, and the change occurred despite the fact that many of us were unaware of any disturbance other than the regular ones in Her Majesty's Royal Mail Service. And the focus of the change, is located right here on the Island of Montreal where French and English meet and where nests the only Christian Reformed Church in all Quebec province. It is this that makes our anniversary in February rather special.

The political realities in Canada and particularly those in Quebec confront us in Montreal with problems and challenges few other Christian Reformed congregations are yet called upon to deal with. For example, given the strong separatist tendencies within our French community, it is by no means a foregone conclusion that the First Christian Reformed Church of Montreal will spend its next 25 years as a Canadian church or, for that matter, as an English-speaking church. In fact, owing to the transient nature of our congregation and the apparent reluctance of Canadians generally to move to Quebec, it is by no means certain that we can survive at all.

Yet while our situation in Montreal appears unique at a first glance, many of our local problems are representations of the challenges that all of us as Reformed Canadian Christians must come to grips with sooner or later. What is at issue is not merely the future of a single congregation, but the emergence of a new Canada. At issue is the willingness of Canadian Christians to allow the power of Scripture to penetrate this land so that a unity of purpose may be discovered that will finally give some direction to this fractured land called Canada.

It would be folly to undertake an analysis of our difficulties without first trying to come to terms with our biases, for biased of course we all are. Show me a man without prejudice, it has been said, and you'll have to show me a corpse. Not only are most English-speaking Canadians very much alive, their biases are flourishing in these perplexing times as never before. Rene Levesque, for instance, may be popular in French Canada, but the rest of the country continues to view him and his political ambitions with dismay.

In Montreal the tension created by the disturbingly real threat of separation has given rise to a flood of letters to the editor of the English press. Gone, suddenly, was the traditional nonchalance, the indifference with which the English used to look upon the many signs of French discontent.

The passage of Bill 101, the separatist government's repressive language law, only deepened our new feeling of insecurity. Emotions are still running high, discussions and debates on the matter have become bitter. Francophobia, however, is more often than not rooted in the fear of negative economic consequences. It is a bias many of us Anglo-Dutch Canadians share.

Back in the 1950's when migration out of Holland assumed impressive proportions, it became apparent that the exodus was headed almost exclusively for affluent areas. The country had become too cramped, people said, too restrictive, and without much hope for the young. There was simply no room, and besides, the economy remained sluggish. It was a different time, and, as always happens in such times, discontent was widespread.

We today like to credit the Lord for having brought us to this fair land. We may have felt that Holland was overcrowded, but immigration to Algeria, Chad and Upper Volta, wide open areas all, with plenty of sunshine, remained decidedly slow. Australia, South Africa, the U.S. and Canada, on the other hand, found early favour in the appreciative eyes of the Dutch. And so they left struggling Holland, and they journeyed to the havens of financial promise and the English tongue.

Great expectations

Whatever the reasons given now or at the time, most of us left Holland with ambitions material and expectations financial. We were sick and tired of fighting a losing battle. We should have little difficulty, therefore, in understanding the decision of many English Quebecers to seek greener pastures and more stability elsewhere. More than that, it is likely that many of us actively resent all Quebec separatists and, by association, all French-Canadians, not only because separatism appears to make no economic sense, but also because it may well contribute to the economic doldrums the whole country is finding itself in today. Most of us have worked hard and probably sacrificed much in our efforts to better our lot, and we get more than a little upset when our hard-won accomplishments are jeopardized.

Mr. Trudeau and his Liberal government will unquestionably reap some of the fruits of that discontent in the not too distant future, and that other ogre in Quebec together with all his compatriots should not count on much sympathy from us either. Dutch-Canadians have from the start identified with the dominant cultural group in Canada. We have become anglicized, and it shows in our prejudices.

Of the hundreds and even thousands of Dutch immigrants who moved to Canada in the fifties, a mere handful settled in Quebec. In fact, if it had not been for an enlightened conspiracy on the part of the local "field man", Montreal might never have had a Christian Reformed congregation at all. Not only was he instrumental in bringing together the precious few Reformed families who were already here in 1953, he also urged others who were headed farther inland to remain in Montreal. Several of us did, yet it represented a radical shift in our attitude towards this vast and puzzling country.

Like most Dutch immigrants we too had developed the notion, back in Holland already, that Canada was an English country, a remnant of that old British Empire famous for its never setting sun. Let's face it, for most of us Canada then already meant Trenton, St. Catharines, Saskatoon, Edmonton or Vancouver. Ontario, Saskatchewan, Alberta and British Columbia were the provinces we studied most closely before we left Holland, and the bulk of our people gravitated toward those regions.

It is only natural, therefore, that many Dutch Canadians presently residing in English Canada became a part of that remarkable Canadian phenomenon called regionalism. It also goes far to explain why many of us look upon Quebec with its outlandish names and peculiar ambitions as rather foreign, an awkward and troublesome appendage to the real Canada, an area we cannot identify with or feel emotionally attached to.

Those who settled in Montreal were forced to come to grips with their limited and incorrect assumptions almost immediately, yet our bias, too, was strong and it determined to a large extent our first 25 years as a congregation. Several of our early members found it simply impossible to adjust to life in a large city, and a good number of them left for more pastoral places in nearby Ontario. Others who came here in the fifties and sixties were dissatisfied with the economic opportunities French Canada held for them and they, too, decided to seek better fortunes elsewhere.

Others still were never quite able to accept the Gallic character of our city. They also moved away. So many members did we lose over the years, that our present 88 families represent only about one third of all those registered at one time or another. Neither were those of us who remained behind immune to the consequences of our biases. Through the years our sprawling congregation underwent a demographic shift that saw us move, often several times, farther and farther away from the predominantly French areas of the city until today the great majority of our members live in which is called the West Island, once the virtually exclusive domain of English Montrealers. It was here, too, that we decided, in 1961, to build our strikingly different church building. Moreover, most of us looked for and found work in the predominantly English speaking sectors of commerce and industry, and most of our children enrolled in English schools. In short, we too became English Canadians, quite comfortable in the knowledge on which side our bread would be buttered.

Historic processes, however, have continued to pursue us, and today many members of our congregation are still struggling to come to terms with the rapidly spreading implications of the French fact in our lives. What are we to do now here in Montreal? Should we follow Sun Life to Toronto or the Royal Trust to Ottawa? Should we let history repeat itself by tossing in the towel once again and by leaving the city and the province we have come to love?

Or should we as Reformed Christians allow ourselves to be guided not by our mundane biases but by the elevated ambition of maintaining a strong witness to the risen Lord in French Canada? Of course we all know the answer to this one. Even our well-trained children would have no trouble responding to it. Our problem rarely lies in finding the right answer. It's in the practice, aye, there's the rub!

And what are you to do in your "safe" havens in English Canada? Will you be content with looking upon Quebec as a cantankerous quirk that will eventually be brought to bay again by force of economics? What will be your guide in the immediate future when a new Canada struggles to arise out of the present conflict? What will be your reaction when you hear of the exciting prospects for Reformed witness in a province where traditional Roman Catholicism no longer satisfies millions of searching French Canadians? Unless we first prayerfully examine the feelings we harbour towards our French neighbour whom we are called upon to love, we will not succeed in finding useful and satisfactory solutions. May the Lord grant us honesty in our introspection.

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Politics

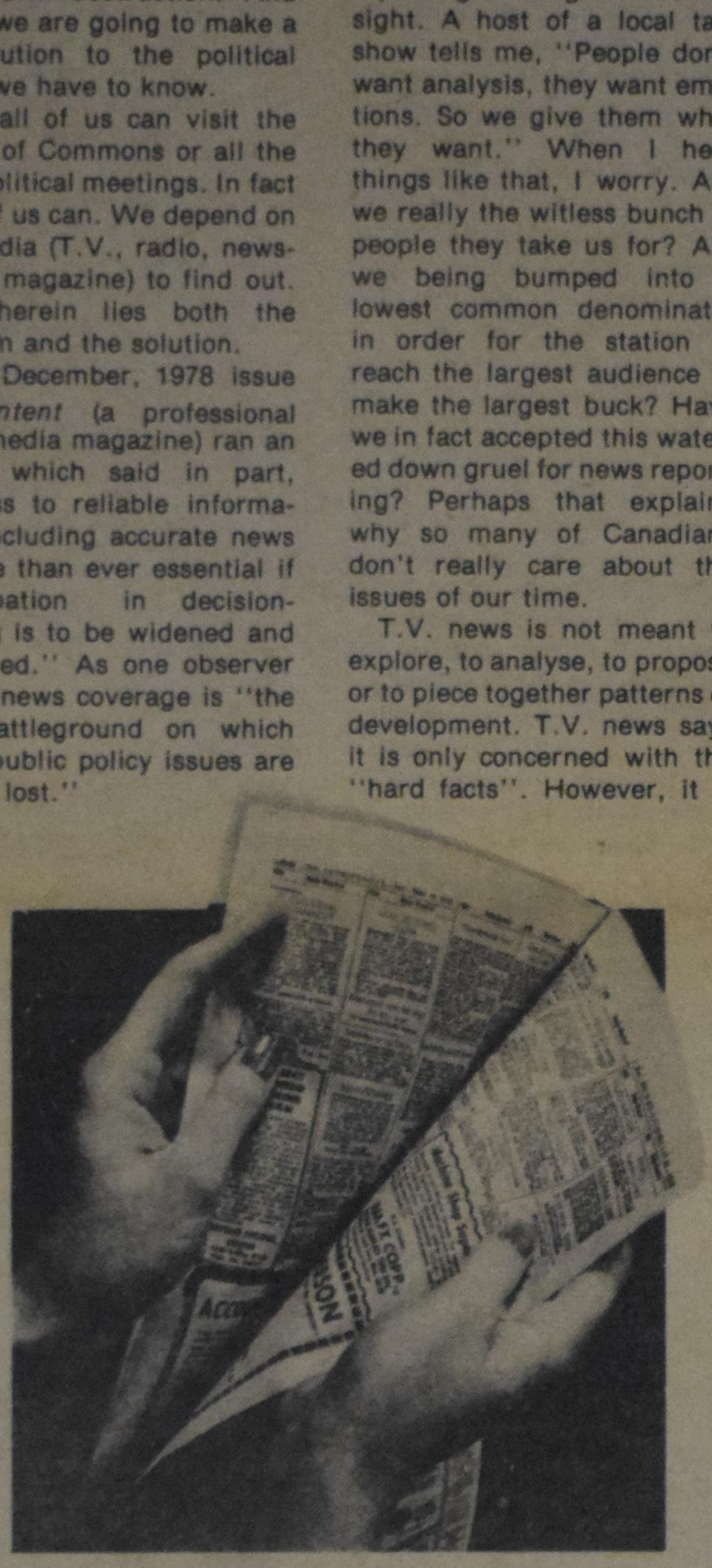
Why we don't know — and don't want to find out!

by Ben Vandezande
Politics Editor

One of the toughest things to do today is to know what is really going on in the world. The events speed past like a rushing locomotive on its way to its own destruction. And yet, if we are going to make a contribution to the political world we have to know.

Not all of us can visit the House of Commons or all the local political meetings. In fact none of us can. We depend on the media (T.V., radio, newspaper, magazine) to find out. And therein lies both the problem and the solution.

The December, 1978 issue of *Content* (a professional news media magazine) ran an article which said in part, "Access to reliable information, including accurate news is more than ever essential if participation in decision-making is to be widened and deepened." As one observer put it, news coverage is "the real battleground on which many public policy issues are won or lost."



And again, "The basic question is how well total coverage reflects reality." Indeed that is at the heart of the issue. If our news reporting is shallow that will have a definite impact on our views and actions.

When times are tough there is a great desire to blame the messenger for all of the bad news. But the great emphasis of news media is to find "smoking guns" (ie.) some evidence of wrongdoing, some startling event. That fits the assumption that trouble is more interesting than smooth success and righteousness.

As Al Johnson, the president of the CBC put it; "News is a small piece of reality — a disruption of the norm." That is why the media (and me) jumped with eager fascination into the whole Jonestown affair. It was a break from the usual — a morbid break maybe — but the stuff that sells papers. It is my conviction that such an event should not have been reported on beyond an item buried somewhere in the newscast or paper. It is very unrelated to our lives and it takes up a lot of peoples' attention.

But we are told that this is what we want. We don't want balanced news analysis, patient, long-term investigative reporting that gives us insight. A host of a local talk show tells me, "People don't want analysis, they want emotions. So we give them what they want." When I hear things like that, I worry. Are we really the witless bunch of people they take us for? Are we being bumped into a lowest common denominator in order for the station to reach the largest audience to make the largest buck? Have we in fact accepted this watered down gruel for news reporting? Perhaps that explains why so many of Canadians don't really care about the issues of our time.

T.V. news is not meant to explore, to analyse, to propose or to piece together patterns of development. T.V. news says it is only concerned with the "hard facts". However, it is this very attitude that produces a news-broadcast which gives 60 second impressions of the different events occurring in the world. These impressions are like snapshots of your great aunt's vacation in Florida: they leave you untouched. The real picture seems to be that the Lloyd Robertsons and Walter Cronkite's have the world under cool control.

Newspapers include a concentration of "hard" news on the first couple of pages, opinion and analysis two or three pages later, separate sections for sports, the classified and the rest is a smattering of advertising, columnists, "soft" news, comics, tidbits — you name it, it all appears to be there. Unfortunately, it is not. What we have is a diluted version of what a newspaper could and should be. The emphasis on advertising for example (in magazines the average for a magazine like *Maclean's* is over 60% of the pages) reveals the main purpose of the newspaper as a source of profit. That is also why they fight so hard to be in a monopoly situation in their community — not so that only they can report the news but so they have the corner on advertising.

Newspapers, instead of presenting, analyzing and interpreting the news and leading their readers clearly in a direction on an issue, often use their pages as public relations service for the institutions they are supposed to be covering. It is not uncommon for example for political candidates to have much of their speech printed regardless of how many people came to the meeting. The speech becomes news and he gets the publicity he desires. This kind of "handout" journalism dominates our papers.

Reporters are not always to be blamed however. Some are incompetent and lazy, usually they are pressed for time and tired. Tired of butting their heads against the stone wall of their paper's indifference. As one reporter locally put it, "If my stories aren't popular, if I step on too many toes there goes the advertising, subscriptions, and my job."

Where does that leave us? We want to be responsible citizens. We want to be informed about what is going on locally, nationally and internationally. We are willing to spend an hour a day, or to put it differently at least 5 hours per week on being current. We want to read a variety of viewpoints on the events that count, not on only sensational stories. We want to develop a Christian understanding of the events of our time.

Guidelines

The above are what I assume you want too. Abraham Kuyper once said, "I read the Bible to discover God's plan and I read the newspaper to see how he is working it out." I'm afraid today's media will not serve that purpose. They don't reveal to us how God's plan is working itself out. And if we are going to learn how to read God in our news then we will have to at least consider some changes.

The following are ideas of how to put our assumptions (above) into practice. (There are probably more and better ones.) First some "don'ts".

1. Don't watch T.V. news as your only source of news.

2. Don't believe that a 5 minute news broadcast on the way to work will fit the bill either.

3. Don't read your newspaper for so long. Learn how to skim and pick out only a few stories. Use it primarily as a source of local news. I found that by not reading the newspaper at all I saved a lot of time in order to do other things to get my news. Such as:

1. Spend half hour to an hour per day reading magazines that are written from a variety of perspectives including ones you might not agree with. I read at least 20 different magazines per month in this way in order to get a more balanced and total perspective. (that includes, *Saturday Night, Report on Confederation, Chelsea Journal, Washington Monthly, The Last Post, Maclean's, Canadian Dimension, The Other Side, the Guide, Vanguard, Catalyst, Calvinist Contact, Faith Today, United Church Observer, Atlas, The Nation, The Financial Times, Canadian News, Synthesis Project*, etc.)

At first glance that may seem like a lot of work but if you think of the time you save not watching T.V. news or reading most of your paper it isn't so hard.

2. Meet regularly with a small group who wants to develop their understanding of news. Not all of us can read as much but if each person in a group of 6 reads one or two magazines per month and gets together every two weeks or monthly to share that, it really cuts down on your reading time. (Besides, it saves money).

3. Watch the occasional T.V. program such as "The Fifth Estate." At first it is a bit tougher than your usual comedy but after a while it is indeed enjoyable.

4. Follow up on what you read. If becoming informed is not to be a dead-end, respond to what you read. When you see something that you think is unjust and after looking at the different angles, still find it so, respond. Write, call, send a telegram but don't just "be informed". That will make your reading more exciting, because it goes somewhere, you share it with people. If nothing else, we should write or call our newspaper and radio stations in town and tell them what we would like to see in news coverage. And don't hesitate to tell them you are willing to pay double for it.

"The basic question is how well total coverage reflects reality." Indeed that is at the heart of the issue. If our news reporting is shallow that will have a definite impact on our views and actions.

5. If we are to develop our understanding of the Christian's perspective on daily events we will need to be able to read that or hear that in the media. Why not go to your local newspaper and suggest to them that you would like to have space in the paper on a regular basis in order to present a Christian's view of the news. (Almost 8 years ago I did that, and almost 400 columns later, it is still running.) Maybe you do not feel up to that by yourself. Then do it as a group.

6. Ask your Christian periodicals to develop even more news-oriented reporting and analysis in their papers and tell them you would be willing to fund that. A paper like Calvinist Contact should cost $20.00 per year so that funds could be available to write that kind of news reporting and analysis.

The same might apply to other periodicals we get. (Imagine if every C.R. person would contribute $10.00 per year to such a venture!) These are only a few suggestions on how we could change our way of finding out about news and how to understand it christianly. That will also help us to act more responsibly in our walk as Christian community. Let's try that.

DAILY LIFE

and daily news
enlarge on the words life, death,
grudge, glory, peace, war,
good and bad.
God reads over the shoulders of the
printers.
From God no secrets are ever hid.
Put life, every single piece of life
of each day,
before God, and ask God to look.
He does look.
It is God's world.
All history moves past God like one
parade.
It is a history that cannot be hid from
God.
for in Christ He was
and is
in the daily affairs of men.

THE ARTS

Glorifying the Lord through the arts

by Sally Smid

Mrs. Smid, from Athens, Ont. is a member of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

In 1917, at a New York Salon, visitors could view an exhibition submitted by Marcel Duchamp which consisted of a urinal attached to a podium and entitled "Fountain". Duchamp went on to exhibit such "ready-mades" as a hat rack (upon which visitors to the gallery mistakenly hung their hats), a bicycle, and even an ordinary comb. Although Duchamp threw these "ready-mades" in the public's eye only as a challenge, the idea had been sown for an "anything goes" freedom of materials and subject matter proclaiming that "all of life is absurd." The Dada movement later developed — their poetry being created by a random choice of words from the dictionary and their paintings often made by riding bicycles across a canvas or putting loaded paint brushes into the hands of apes.

"Such nonsense," respond outraged Christians. "We know good art!" and they go on to hang such paintings as "The Crucifixion" by Salvador Dali in their homes and churches. "Why, it looks so real!" react many as they gaze in awe. "A truly Christian work of art!" However, closer inspection reveals the very un-Christian message contained in this particular painting. Mr. Dali was a surrealist and part of the dada movement.

It seems to me that most Christians are tragically behind in their knowledge and understanding of art. Many parents regard the subject of art as it is taught in our schools as only a fun period and the study of art and development of artistic talents as a useless waste of time.

Parents contend, "Johnny is going to be a farmer when he grows up. What does art have to do with plowing and milking?" But as Clyde Kilby writes in his book *"Christianity and Aesthetics*. "Even if one desired, one could not rule art out of his daily life. The arrangement and color of food on a plate, and the appearance of the table on which the plate is set, are matters of some aesthetic moment ... Music and candlelight, which are artistic considerations, are conducive to physical as well as mental health."

It is also possible to make guests feel more welcome and comfortable with the wise choices of arrangement and color in a room. One's selection of clothing, the planting of a garden, and the purchase of an automobile or a refrigerator are in part aesthetic concerns. Therefore, we do not have a choice between aesthetics and non-aesthetics; our choice is only between good aesthetics and bad aesthetics. Furthermore, if Christianity is true in the whole of Christian life, then the arts, too, are under the Lordship of Christ. Christians must claim the arts to the glory of God, as things of beauty, to the praise of God.

A work of art has value first because it is a work of creativity and creativity has value because God is the Creator — The First Artist. God's art communicates. We are told in the Old Testament in Psalm 19: "The heavens declare the glory of God; and the firmament shows his handywork."

The whole of creation communicates the glory and greatness of the Artist. It communicates the wonder of who He is, and what was in His mind as He created. Being made in His image, we also have the capacity to create. Art, then, is communicating with others and God since He communicates through His creation. "Prayer to God as the First Artist will help us in our own creative weaknesses," comments Edith Schaeffer in her book, *Hidden Art.*

While creativity is a good thing in itself, it does not mean that everything that comes out of man's creativity is good. For while man was made in the image of God, he is fallen. Furthermore, since men have various gifts and talents, everyone cannot create everything equally well.

The notion of the nature of art that really produces great art and the possibility of great art — is that the artist makes a body of work and this body of work shows his world view. Frances Schaeffer, in his book, *Art and the Bible*, points out that it is impossible for any single painting to reflect the totality of an artist's view of reality, but when we see a collection of the artist's paintings, both the outline and some of the details of the artist's conception of life shine through.

Schaeffer proposes that "art forms add strength to the world view which shows through, no matter what the world view is or whether the world view is true or false." However, it may be that artistic experience can become more thrilling for the Christian believer. The beauty of Turner landscape or a Rembrandt still life contains for him a double beauty — the hand of the artist and also the hand of a personal and loving God are in evidence.

Andrew Wyeth, a contemporary American painter, paints the simple and commonplace, capturing the qualities of a tattered shoe, or a billowing window curtain in a concentrated way so that I am never able to look at such a shoe or curtain in the usually superficial way. He captures the common, familiar aspects of life so as to recall to mind the ordinary in a beautiful, creative way, producing a renewed wonderment in God's world as well. The effect of any proposition, whether true or false, can be heightened if it is expressed with such artistry.

It might be noted that Jesus Christ as teacher apparently looked about and laid hold on the first ordinary image in sight to lift it to the eternal of which it was indeed a part — wine skins, a clay lamp, a man tossing seeds, a lost sheep. He translated these into practical instruction while creating everlasting art.

On the other hand, totally abstract art can completely alienate the viewer from the painter, resulting in a distinct limitation. It is not that making this sort of art is immoral or anti-Christian, but rather that a dimension is lost.

It is important that the truth of a world view presented by an artist must be judged on separate grounds than artistic greatness. Van Gogh and Gaugin were probably artistic geniuses, but they never found the "universal truths" they were seeking. Their lives ended in failure and despair after their attempts to start a religious community were foiled. Van Gogh finally lost all hope in man and committed suicide. Gaugin also attempted suicide and his last great painting shows his conclusions concerning life.

Picasso, by seeking a universal in *Les Demoiselles d'Avignon* makes all of the figures look the same. The distorted, demonic faces he portrays lose their humanity. Man is alienated and the artist loses communication with the viewer. In Picasso's later attempts to try to communicate with the viewer, he writes "J'aime Eva" (I love Eva) a title which has no apparent relationship to a totally abstract subject. Mondrian was also looking for such a universal. His pictures are painted so as to perfectly balance with the decor of a room. A person cannot fit into such a room, without disturbing the abstract balance.

Schaeffer claims Marcel Duchamp to be the "High priest of destruction." His painting, "*Nude Descending a Stairway*" seeks to destroy the viewer from within himself, as there is no evidence of nudity within the painting. It is an attempt to corrupt the viewer as he looks within the painting for evidence of such a title.

Christians must say 'no' to such concepts of "truth". It is tragic that these talented artists have reached the point of despair, but also so many who look on and admire such artwork really do not understand, are influenced by such concepts, yet really never know what it all means.

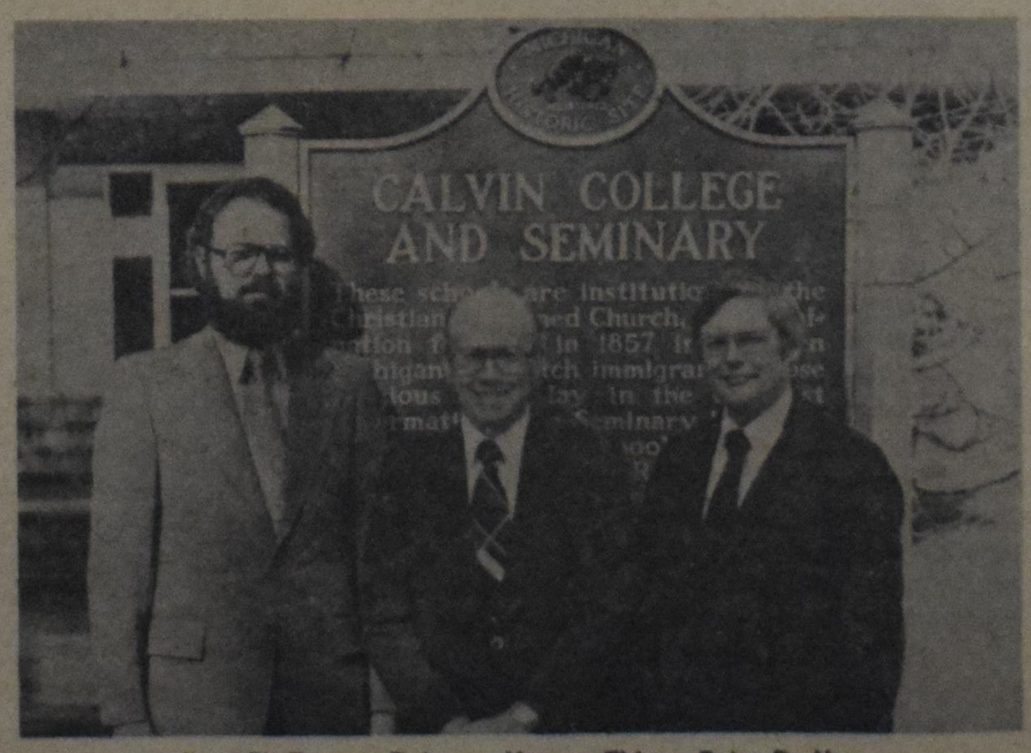
Part 2 will deal with suggested standards by which we might judge a work of art, as well as attempting to define what "Christian Art" might be .

CALVIN CENTER FOR CHRISTIAN SCHOLARSHIP REPORTING TOUR

"Christian Stewardship and Natural Resources"

Stewardship.... Who is in charge?

What should Christians do about material resources, food, energy?



(L to R): Eugene Dykema, Vernon Ehlers, Peter De Vos

These issues will be dealt with in a challenging, informative way by Calvin College professors Peter De Vos, Eugene Dykema, and Vernon Ehlers. These men, a philosopher, an economist, and a physicist, respectively, were members of the 1977-78 Calvin Center. Their illustrated presentation will be followed by a question period.

JANUARY 11-13
Ontario:
London and Toronto

JANUARY 19-22
New Jersey:
Paterson, North Haledon

JANUARY 25-29
Alberta and British Columbia:
Edmonton, Abbotsford, Vancouver

WATCH FOR DETAILS ABOUT TIME AND PLACE IN YOUR AREA.

Wij spraken over het gebed (1)

De titel is een aanhaling uit een brief die ik ontving van een ''trouwe'' lezer van ons blad die mij het volgende schreef: ''Vorige week had ik een gesprek met een oudere broeder van onze kerk. Wij spraken over het gebed en dat we altijd onze noden, ook de nood van het oud worden, aan onze hemelse Vader mogen bekend maken. Toch had deze broeder grote moeite om te bidden. Hij bekende eerlijk dat hij de laatste tijd niet meer zo trouw bad. Hij kwam met het probleem voor de dag. Bidden was voor hem meestal een alleenspraak. Daarna heb ik vaak aan die woorden moeten denken: bidden een alleenspraak. Ik ben mijzelf eens gaan controleren om de waarde en het karakter van mijn eigen gebedsleven te beoordelen. En toen kwam ik ook tot de erkenning dat ons bidden inderdaad niet veel meer is dan een alleenspraak. Ik word nogal eens gevraagd om een dankgebed uit te spreken aan het einde van een vergadering van onze ''Golden Age Club''. Er zijn steeds heel wat zieken en zwakken waarvoor je dan moet bidden. Ik moet dan heel goed mijn best doen om de juiste woorden te kiezen. Het gebed moet tenslotte ook een goede vorm hebben. Als ik er echter aan denk dan moet ik erkennen: mijn gebed is dan veel meer een alleenspraak dan een bewust spreken tot God. En ook als ik voorga aan tafel, of als ik mijn avondgebed heb uitgesproken vraag ik mijzelf af: was dat nu een echt spreken tot mijn hemelse Vader of een alleenspraak? Hoe langer ik over het gesprek met die broeder nadenk, hoe beter ik hem ga begrijpen.''

Wij spraken over het gebed, heb ik boven dit artikel gezet. Dat trof mij in deze brief. Er wordt zo vaak gepraat over koetjes en kalfjes. Deze twee broeders praatten over het gebed, en over het bidden. Ik moest direct denken aan die twee 'broeders' in de bijbel die de weg terugliepen van Emmaus naar Jeruzalem en zeiden: was ons hart niet brandende in ons? Ze praatten met elkaar op die terugweg over de Here Jezus. Op de heenweg werd hun hart brandend, maar op de terugweg ging hun mond open, en spraken ze met elkaar over de Heiland.

We kunnen het gebed vergelijken met een rekenkundige breuk. U weet wel bij zo'n breuk heb je een teller en een noemer. De teller wordt altijd bepaald door de noemer. Als u een appel verdeelt over twee of vier kinderen dan is het resultaat de ene keer dat ieder kind een halve appel krijgt en in het tweede geval dat ieder kind een vierde appel ontvangt. De ene appel wordt dus bepaald door het aantal kinderen De teller (een) wordt bepaald door de noemer (twee of vier). De noemer in het gebed is altijd de verheerlijking van Gods Naam, of zo u wilt, Gods goede en heilige wil. De teller moogt u zelf invullen. U mag daar al uw noden invullen. Al uw verlangens, uw idealen, uw moeilijkheden en uw problemen. U mag de hemelse Vader vragen een antwoord te geven op die aan Hem voorgelegde problemen. Maar ... ze worden bepaald door de noemer.

Het gaat uiteindelijk in ons hele leven om de verheerlijking van Gods naam, om Zijn eer. Een goed gebed eindigt dus steeds met een ootmoedig: ik vraag dit nu van U als het is tot verheerlijking van Uw Naam! als het is naar Uw wil! Dan is ons gebed dus een bewust spreken tot onze hemelse Vader, Hem al onze noden en nog veel meer aan Hem bekend maken, maar ook vragen of Hij daarop wil antwoorden op zulk een wijze dat Hij verheerlijkt wordt.

Hoe komen we er nu soms toe om te denken dat ons gebed een alleenspraak is. Dat komt omdat wij om zo te zeggen alleen aan het woord zijn. Wij bidden. God bidt niet. Bidden is dat wij gaan spreken tegen God. En God is op dat moment degene die luistert. We verwachten van Hem een antwoord. Dat antwoord is echter niet een stem uit de hemel die tot ons spreekt naar aanleiding van het gebed dat we juist hebben uitgesproken. Daarmee bedoel ik niet dat God niet bij machte is om ons een duidelijk antwoord te geven door de inwerking van de Heilige Geest of door het lezen van de Schrift. De Heilige Geest kan ons ook een bepaald woord van God uit de Schrift 'indachtig' maken. Als we echter geregeld bidden, aan tafel, als we opstaan, of als we naar bed gaan, dan zijn wij aan het woord. Bidden is het spreken van een mens tot God; en als je een christen bent is het spreken tot je hemelse Vader die je genade bewezen heeft in Jezus Christus.

Als we dus denken dat ons gebed een alleenspraak is, omdat wij, om het zo eens te zeggen, alleen aan het woord zijn, dan is dat onjuist. Wij spreken op hoorbare wijze tot God, maar God beantwoordt ons gebed niet door ook op hoorbare wijze tot ons te spreken. We zouden het dus zo kunnen zeggen: ons gebed is een monoloog, een alleenspraak, maar hij wordt door God gehoord, en ook beantwoord.

J. VanHarmelen

Wat mag men vandaag

door drs. J.S. Hielema

Onze visie op de wereld.

De Bijbel zegt hierover, dat deze wereld door God geschapen is, dat alles, de ruimte, de tijd, materie en energie, licht en warmte er is omdat Hij het wilde. Je zou het ook zo kunnen zeggen: ''de Schrift benadrukt de eenheid van de Openbaring door naar Christus, het Woord, te verwijzen. Het grote wonder is, dat het Woord (dat de schepping tot aanzijn heeft geroepen) die schepping is binnengekomen. Het Woord heeft zich gebogen onder de structuren van de schepping.'' (Schuurman.)

Deze wereld is Gods wereld; de wereld van onze hemelse Vader. Wanneer onze ogen daarvoor ogen daarvoor opengegaan zijn — en dat gebeurt in de wedergeboorte, zegt Johannes, dan gaan we om met deze wereld (met de ruimte, de tijd, de energie, etc.) op de manier waarop God dat uitlegt en bedoelt.

De Christen krijgt dus een radikaal andere, nieuwe kijk op heel de geschapen werkelijkheid. Die heeft zulke diepgaande consequenties, naar ik meen, dat niet alleen de opleiding van predikanten, ouderlingen en diakenen veranderen moet, maar heel ons kerkelijk en christelijk onderwijs. De manier waarop wij, westerse Christenen, zijn gaan denken is lang niet overeenkomstig het denken dat de Bijbel in ons wil ontwikkelen door de werkingen van Gods Geest. Ik denk aan ons economisch, politiek en maatschappelijk handelen.

De Bijbel en het ambt

En dan is er de visie die de Bijbel ons voorhoudt met betrekking tot het ambt.

Het gaat in de Bijbel niet alleen maar over dominees, ouderlingen en diakenen. Het gaat om allen die God tot Zijn kinderen heeft aangenomen en nog wil aannemen. De toekomst van het Christendom is niet afhankelijk van getrouwe kerkleiders of welwillende regeringsfunctionarissen, maar hiervan, of wij allen, die in Christus geloven, instrumenten willen zijn van Zijn Geest. Het ambt, waarin alle gelovigen staan, wordt in de Bijbel vooral uitgedrukt in de naam ''rentmeester''. We mogen hier denken aan Jozefs positie aan het hof van Farao. Farao zei tot Jozef: ''Gij zult over mijn huis zijn.'' Jozef werd Farao's administrateur en opziener. Hetzelfde lezen we van Eliëzer, de knecht van Abraham in Gen. 24:2.

Het Nieuwe Testament geeft hetzelfde beeld. Paulus spreekt in zijn Galatenbrief over ''voogden'' en ''opzieners'', die over de zoon van de eigenaar worden gesteld totdat deze terugkomt (hfdst. 4:2).

In de gelijkenis van de onrechtvaardige rentmeester (Luk. 16) wordt de rentmeester geroepen om verantwoording af te leggen van zijn beheer. Die naam ''rentmeester'' wordt ook gegeven aan ambtsdragers in de kerk. Predikanten worden in I Cor. 4:1 genoemd: rentmeesters van de geheimenissen Gods en in Titus 1:7 heet het, dat een opziener in de gemeente onberispelijk moet zijn als beheerder (als rentmeester) van het huis Gods. Maar dit ''rentmeester'' zijn is niet beperkt tot ambtsdragers in de kerk. Heel duidelijk zegt Petrus in zijn eerste brief, het vierde hoofdstuk, de verzen 10 en 11: ''Dient elkander, een ieder naar de genadegaven, die hij ontvangen heeft, als goede rentmeesters over de velerlei genade Gods. Spreekt iemand, laten het woorden zijn als van God; dient iemand, laat het zijn als uit kracht, door God verleend, opdat in alles God verheerlijkt worde door Jezus Christus.''

PERSOVERZICHT

door Carl D. Tuyl

In een dramatiese onverwachte stunt deelde President Carter mee dat de Verenigde Staten en China diplomatieke betrekkingen hadden aangegaan. De prijs was natuurlijk de verbreking van diplomatieke relaties tussen Amerika en Taiwan. Een nog verbazender ontwikkeling werd bekend toen het bleek dat China toenadering tot Taiwan had gezocht. Taiwan's regering heeft die pogingen koeltjes afgewezen. Als klap op de vuurpijl van deze verrassende ontwikkeling komt het bericht dat Brezhnev de hele ontwikkeling met applaus begroet. Dat zei tenminste President Carter. Het officiele Russiese persorgaan Tass deelde een dag later mee dat het applaus misschien wel in de verbeelding van de Amerikaanse president plaats gehad had.

Anti-inflatie politiek is niet zo populair als u misschien zoudt denken. Dat is natuurlijk omdat zulk een politiek vermindering van salarisverhoging inhoudt. De mogelijkheid daarvan veroorzaakt onrust onder ambtenaren in Canada. Ook in Nederland nemen rijks- en gemeenteambtenaren geen genoegen met minder verhoging in lonen. In Rotterdam protesteerden de vuilnismannen door de asbakken maar een paar dagen te laten staan. In Amsterdam lieten veel buschauffeurs verstek gaan, en in Utrecht ging Tante Pos in vertraagd tempo werken.

Er was nieuws op internationaal terrein. Ontwapenings-onderhandelingen tussen Rusland en Amerika gingen veel vlotter na de verklaring van President Carter omtrent de hervatting van diplomatieke betrekkingen met China. Sommige nieuws-commentatoren waren nogal sceptisch over deze onderhandelingen: ''Het sop zou de kool niet waard zijn''. Een mening die wel begrijpelijk wordt als u weet dat de beide landen elkaar genoeg arsenaal toestaan om de wereld onveilig te maken.

In Teheran spitst de toestand zich toe. Er zijn geruchten over de mogelijkheid van het aftreden van de Sjah. Ongeregeldheden in de hoofdstad blijven voortgaan. De olieproductie staat stil. Er werd gespekuleerd op een mogelijkheid van Amerikaans vlagvertoon in de Perzische Golf door een flottielje van de vloot. De wereld ziet met spanning toe.

Ook in Turkije is er onrust. De toestand is nog niet helder. De staat van beleg is verklaard in de steden van dat land.

De vluchtelingen-tragedie in het Oosten neemt toe. Het is nu wel duidelijk dat deze mensen hun uittocht uit Vietnam duur moeten betalen. Er is helaas weinig kans voor een vriendelijke ontvangst in andere landen voor deze mensen. Meer dan 2700 van hen zijn onder verschrikkelijke omstandigheden aan boord van een klein vrachtschip voor de kust van Hongkong, een dergelijk drijvende ellende bevindt zich ook voor de haven van Manilla. Zoals u weet heeft onze regering toegezegd dat in het komende jaar 5000 vluchtelingen in ons land zullen worden opgenomen.

In Chicago werd een massamoordenaar gearresteerd. Hij begroef zijn slachtoffers in zijn huis waar de politie al zevenentwintig lijken heeft gevonden. En in een nogal opzienbarende rechtzaak in Oregon werd een man die ervan werd beschuldigd zijn eigen vrouw te hebben verkracht, vrijgesproken.

Ik wens u allen Gods zegen in het komende jaar.

van een ouderling verwachten

Wat kan men van de ouderling verwachten

Het formulier voor de bevestiging van ouderlingen zegt: ''De ouderlingen hebben met de dienaren des Woords opzicht over de gemeente. In gehoorzaamheid aan de opdracht van de Goede Herder: ''Hoed mijn schapen!'' moeten zij erop toezien, dat een ieder zich gedraagt als een levend lid van het lichaam van Christus. Zij zullen in hun werk zich gedragen naar het woord van Paulus, gericht tot de oudsten van Efeze: ''Ziet dan toe op uzelf en op de gehele kudde, waarover de Heilige Geest U tot opzieners gesteld heeft, om de gemeente Gods te weiden, die Hij zich door het bloed van zijn Eigene verworven heeft.'' (Hand 20:28).

En Paulus schrijft aan Titus, dat de ouderling, onder andere dingen, zich moet houden aan het betrouwbare woord, zodat hij ook in staat is te vermanen op grond van de gezonde leer en de tegensprekers te weerleggen (hfdst. 1:9). En dan zou je meteen kunnen vragen: wie zijn die tegensprekers? En dan zou je kunnen wijzen op Efeze 6:12: ''wij hebben te worstelen... tegen de overheden , tegen de machten, tegen de wereldbeheersers dezer duisternis, tegen de boze geesten in de hemelse gewesten.''

Welke machten bedoelt de apostel? Dan zou ik willen verwijzen naar een man, die verschrikkelijk veel invloed uitoefent, vooral op het denken van veel jongeren: Herbert Marcuse. In een van zijn boeken roept hij de mensen op tot ''een nieuwe gevoeligheid'' voor een radikaal andere samenleving en wereld. Hij zegt: ''dit moet een gevoeligheid zijn van mannen en vrouwen ... (die) geleerd hebben zich niet langer één te weten met hun valse vaders ... Indien en wanneer mannen en vrouwen gaan handelen en denken vrij van dit één zijn (met hun valse vaders), dan zal de band verbroken zijn, die de vaders en zonen verbonden van 't ene en andere geslacht. Dan zullen ze de gruweldaden tegen de mensheid nog niet opgelost hebben, maar dan zullen ze vrij zijn om er een eind aan te maken en er voor zorgen dat ze niet opnieuw voorkomen.''

Marcuse, dat merkt U, wil de kinderen losscheuren van hun ouders. Hij wil dat onze jeugd gaat zien dat door middel van revoluties die nieuwe wereld kan komen, omdat de andere generatie totaal verkeerd gegaan is.

Maar zijn wij er toe bekwaam in de preken vanaf de kansels en in het ambtelijk werk in de gemeente, om Gods volk, als mondige burgers van Zijn Rijk, hun taak en opdracht te doen verstaan om — in alles — God te dienen, in gemeenschappelijkheid, op alle terreinen van het leven. Daar was een tijd, vooral onder invloed van de gedachten van Kuyper en Groen van Prinsterer, dat we heel goed begrepen wat dit allemaal betekende. Daar is al heel wat verandering in gekomen.

De komst van Gods Koninkrijk, zo zegt het Woord, heeft met alles in deze wereld te maken; het omvat heel de geschapen werkelijkheid. Dat moet uitkomen in de prediking en dat moet verkondigd worden in ons werk van ouderlingen en diakenen. Onze kerkeraadsvergaderingen zullen wat meer ''zakelijk'' moeten worden in de zin van het behartigen van de zaak van Jezus Christus. De administratieve en financiele zaken kunnen gedelegeerd worden naar bepaalde kommissies. Wij, als ouderlingen en diakenen, zullen onszelf oefenen en trainen moeten om ''rentmeesters over de velerlei genade Gods'' te zijn. In grote lijnen zullen we moeten kunnen aangeven wat de roeping is van Gods volk in deze tijd. En we zullen dat — samen met de ambtsdragers — in het onderwijs, de politiek, het maatschappelijk werk, het medische terrein, de vakbeweging, en ga zo maar door, moeten uitwerken, op zo'n manier, dat er werkelijk sprake mag zijn van ''de geestelijke groei van de gemeente'', binnen en buiten de kerk, van al de burgers van Gods Koninkrijk in al de verschillende levensverbanden.

De kerk zal met de school en het gezin en de christelijke organisatie, en noem maar op, een steeds betere visie dienen te krijgen op de komst van Gods Koninkrijk in onze wereld van vandaag. Dat is een boeiende zaak! Het vraagt een duidelijke overgave aan het gezaghebbende Woord van God. Maar het penetreert de wereld meer en meer. Tegenover de machten van de Boze staat het ''machtswerk'' van Jezus Christus. Levensbeschouwing zal tegenover levensbeschouwing moeten staan; beginsel tegenover beginsel. Dit alles wordt geboren vanuit de diepe overtuiging dat Christus ''Koning'' is over alles. Hebben onze preken dat overtuigings-karakter; heeft het christelijk onderwijs dit, om niet meer te noemen?

Zijn er nog wel perspectieven? Is er hoop voor Gods volk? Kan het ambt in de kerk weer in rechte banen worden geleid? ''Het enige'', zegt Dr. W. Aalders ergens, ''wat werkelijk een belofte van vernieuwing in zich zou dragen, zou de geestelijke doorbraak zijn van een levend besef van de brandende actualiteit van het reformatorisch belijden in deze moderne wereld.'' Dat reformatorisch belijden, zo zou ik hieraan toe willen voegen, moet tot manifestatie komen in een voortdurend gemeenschappelijk verlangen om heel het leven een liturgie, een eredienst te doen zijn. Daartoe is nodig een geestelijk reveil, een radikaal christelijke reformatie over de hele linie van ons christelijk bezigzijn. De kerk, en vooral U, als ouderling, kan hierin een beslissende rol spelen. Van U mag verwacht worden dat U:

•een dagelijkse omgang hebt met Christus, Zijn Woord en Geest, om zo

•een steeds helderder visie te krijgen op de komst van Gods Koninkrijk in deze tijd. Dat vraagt van U:

•een fijngevoeligheid om hoofdzaken te kunnen scheiden van bijzaken; een voortdurende vraag, met andere woorden, wat het meest principiele en fundamentele van uw werk is. Het moet U, in elk geval, duidelijk binden aan:

•een aantal gezinnen in de gemeente, waar U mee bidden kunt, waar U de Schrift mee kunt bestuderen, zo, dat ook zij, net als U, ouderlingen kunnen zijn, in elk geval ''mondige leden'' der gemeente. De devaluatie van het ambt in de kerk is schuld van de ambtsdragers zelf. Hun gezindheid is bepalend voor de gezindheid van de kerkleden.

Er is een eenvoudig Christelijk lied, dat zegt:

Kerk, doe je werk! Het
wordt tijd! En vermijd
al wat lijkt op holle
klanken en frases!
De wereld is moe van 't
bijkomstig gedoe
dus keer eerst terug naar
je basis!
Kerk, doe je plicht! Je
verliest je gezicht
als 't altaar niet weer
wordt opgericht!

Hier ligt de uitweg voor ons! In de manier waarop wij ons afhankelijk weten van de Koning van het volk, van het Hoofd van de Gemeente, Jezus Christus, groeit in ons een steeds dieper vertrouwen en geloofszekerheid, dat we ons niet op een zinkend schip bevinden, dat God ons altijd *vasthoudt, dat Hij Zijn Geest aan ons zal geven meer en meer, dat Hij altijd naar ons omziet, ons liefheeft als Zijn bruid, ons meetrekt door de verdrukking heen, zodat we eens mogen staan aan de oevers van de glazen zee, en het loon mogen ontvangen, de krans der gerechtigheid!*

God heeft plezier in ons, wanneer wij plezier hebben in Hem! We hebben de Geest, als de Geest ons heeft! Die Geest wil daar wonen, waar Hij ook werken kan! 't Is een geweldig voorrecht om Christen te mogen zijn! Ook een enorme verantwoordelijkheid!

Zegene de Here ons rijkelijk in Zijn dienst! Totdat we de grote Ambstsdrager zullen mogen zien van aangezicht tot aangezicht! Bruidegom en Bruid volkomen verenigd.

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● Bel voor inlichtingen Miss Scott (416) 630-5247 of schrijf Miss Scott, Box 215, Station ''T'', Toronto, Ont. M6B 4A1. Canada.

De nieuwe minimum loon tarieven

Per 1 januari 1979 zijn de nieuwe minimum loontarieven in werking getreden. Hier volgen de nieuwe tarieven:

	Ingaande **1 januari 1979
Algemeen uurloon	$ 3.00
Leerlingen uurloon	2.90
Bewakers van bouwwerken, uurloon	3.25
*Uurloon voor personen die sterke drank serveren in lokaliteiten met vergunning	2.50
*Uurloon voor studenten	2.15
Bestuurders en helpers van ambulances, Weekloon	144.00
Gidsen, voor jagen of vissen, korter dan 5 opeenvolgende uren	15.00
5 of meer uren, al of niet opeenvolgend	30.00

*Kost en inwoning
De volgende maximum tarieven zijn van toepassing als kost en inwoning zijn inbegrepen in de calculatie van het minimum loon:

Kamer, per week	11.00
Maaltijden, per keer	1.15
per week	24.00
Kamer en maaltijden per week	35.00

*geen veranderingen sinds de vorige tarieven
**De hele week waarin 1 januari valt.

U kunt meer informaties krijgen over de nieuwe minimum tarieven en de Employment Standards Act door te schrijven of te bellen:

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Toronto, Ontario
M7A 1T7
(416) 965-5251

Ontario Ministry of Labour — Employment Standards Branch

Hon. Robert G. Elgie, M.D., Minister

de levens geschiedenis van Pieter Vermeulen

Gemeente Velsen©

door Gé Verhoog

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Het is een maatregel, die tijdelijk schijnt te helpen, maar de kapiteins van de binnenkomende schepen en de loods, die aan boord is, kunnen hartgrondig in alle talen vloeken van "bij hier en gunder, dat die kleine rotbootjes metterlui vissies hen in de weg liggen." "We moeten een vissershaven hebben," decreteert Reijer Visser, die het kan weten, "ruimte genogt, ze kenne hiernaast met volle kracht gaan grave."

Hiernaast — het is een stuk duin, dat parallel loopt met het beginstuk van het kanaal; Reijer heeft gelijk want de vissersboten kunnen daar zo binnenvaren en in een eigen haven gaan liggen zonder dat ze andere grote schepen hinderen.

Maar de vissershaven komt voorlopig niet, want de Regering heeft nog pijn in 't hoofd van de kanaalgraverij — men is geneigd liever de kop in 't zand te steken dan de spade.

De heren Bik en Arnold vatten de vis bij de staart en bouwen op eigen kosten een nieuw afslaggebouw, zodat het primitieve vervangen wordt door een gedegen afslaglokaal en kantoor, wil men de winst groter maken. Bovendien is de Hollandsche IJzeren Spoorwegmaatschappij van plan een spoorlijn naar IJmuiden te leggen: een zijtak van de spoorlijn Haarlem-Uitgeest. Zo kan de vis per spoor vervoerd worden — ijlings gaat men plannen maken voor een houten stationsgebouw in IJmuiden aan zee, een verlengstuk van de nog zo nieuwe lijn naar Velsen.

Voorts lopen er nog hoogvliegers rond die beweren, dat de sluis te klein is en men goed zal doen zo spoedig mogelijk een tweede te bouwen en dan graag een stuk langer dan de eerste sluis. "De skepe kenne d'r eige niet wende of kere in dat sloisie."

De tijd gaat met vleugels. "Het 'Sloisie' is de machtige sluis, die de koning een tiental jaren geleden heeft geopend — wie heeft ooit kunnen denken dat de schepen zo groot zullen worden? Stoom wint steeds meer terrein, wat zal de toekomst nog brengen...

Maar in November staat half IJmuiden met grote angstogen bij de sluis in een zware Noordwesterstorm, de meest gevaarlijke storm die op de kust kan beuken. De waterstand is angstwekkend hoog en de vrees is verre van denkbeeldig, dat de sluis het niet zal houden.

De meest ruwe kerels knijpen hun vuisten diep in de zakken; er is een Noorse houtsleper de pieren binnengekomen; er kan niet worden geschut en de kapitein van de houtsleper heeft het schip niet meer in zijn macht. De zeilen gehoorzamen niet en blijven hoog in de masten ondanks alle wanhopige pogingen te redden wat de redden valt.

"Als dat schip niet gauw reeft, stuift 't zo op de sluis an en als dan de sluis 't begeeft, staat straks heel Amsterdam onder water - dat wordt een watersnood, dat wordt een ramp en het hele kanaal is naar de haaien!"

"Zie jẽ nou wel, dat 't spookschip bestaat!" schreeuwen de vrouwen met grote angstogen, "daar heb je de vliegende Hollander!"

Het is inderdaad een afschuwelijk en angstwekkend gezicht, de brullende zee met de wilde grauwe dreigende luchten en het hoge schip dat met bolle, bulderende zeilen als een woest dansend staketsel op de sluis aanstormt. Op het allerlaatste ogenblik, als iedereen denkt dat het met het schip, maar ook met de sluis en het kanaal plus omtrek is gedaan, dan lukt het de radeloos vechtende bemanning het schip in de greep te krijgen en komt het pal voor de sluis met de kop op de Noorderwal terecht.

Er gaat een zucht van verlichting door IJmuiden. De ramp zou onvoorstelbaar zijn geweest. Men ontdekt, dat er een band is gekomen tussen dit nieuwe IJmuiden en het leven dat men leidt; op de Zondagen gaat men naar de kant om de zaken te bespreken en kritiek te spuien; in de week is daar elke dag de hamerklop van de arbeid, het gegil van de fluiten, het gehakkepuf van de spoor en het scheren van de vele zilvergrijze meeuwen over het zilte water.

Men sticht mandemakerijen, kuiperijen, en zeilmakers krijgen een goed bestaan. Het ene bouwplan na het andere volgt, er wordt gebouwd in IJmuiden, de frisse, blijde zeewind wappert over deze jonge vestiging en verbeten zet de bevolking zich in om een goed bestaan te veroveren.

Katwijkers komen naar IJmuiden; in de schuur van Van Bladeren aan de IJmuiderstraatweg zitten zij dag in dag uit netten te boeten. Het wordt een aparte gemeenschap, want de "Kattekers" houden zich streng afzijdig van het IJmuider volk, dat de dingen bij de naam noemt en geen blad voor de mond neemt. "Kattekers" en "IJmuijenaren" worden twee begrippen.

De Heide komt wat achteraan, er wordt niet zoveel gebouwd; hier en daar worden ingezakte keetwoningen door stenen huizen vervangen; enkele straten ontstaan, winkeliers openen bescheiden winkels, want een bakker, een grutter, een spekslager moet er toch zijn. Kroegen blijven er in overvloed, zodat de mannen zichzelf op de schouder kunnen kloppen om hun braaf gedrag, als ze een kroeg voorbijlopen — om dat braaf gedrag nog meer te belonen met een stevige borrel.

Toch tekent zich in deze groeiende plaats, het IJmuiden met zoveel import, een gemeenschap af, maar geheel anders wordt dit in IJmuiden aan de zee en de Heide. IJmuiden wordt zeevaart en vis - de Heide zal zich ontwikkelen tot een middenstands-centrum: winkeliers brengen straks hier de bloei. De voorspelling van de meester, dat een gebouwde stad pal aan zee altijd een havenplaats blijft, is wel bewaarheid.

Beverwijk en Velsen blijven zoals zij reeds eeuwenlang waren: oud en rustig ingeslapen. Wijk aan Zee is het toppunt van uitgaan; er rijdt een paardentram van Beverwijk naar deze badplaats, maar dit is voor velen te kostbaar en het wandelen door de Breesaap en de duinen of over de voetbrug en Rooswijck is een blijvend genot. Vaak heeft de meester daar natuurkundeles gegeven in de levende natuur en iets schoners kan een mens zich niet indenken.

Het is een verblijdend teken voor de meester, dat het nieuwe comite voor evangelisatie in IJmuiden aan het werk is getogen en men kans ziet in IJmuiden een klein gebouw neer te zetten, waar men kerkdiensten kan houden, waar school gegaan kan worden; vandaar dat het gebouw de naam krijgt "Het Gebouw voor Christelijke Belangen". Als evangelist wordt de heer Wesseldijk gekozen, die een woning op de bovenverdieping vindt.

De meester gaat echter nog steeds elke zondagmiddag naar het verre IJmuiden waar hij nu in de openbare school zijn Zondagsschool houdt; hij neemt zijn oudste zoon Frits mee om hem in het werk op te leiden. Als Frits oud genoeg is, kan hij dit werk van zijn vader overnemen en zo de last enigzins verlichten.

De meester krijgt steeds meer bekendheid in de omtrek en zelfs hier en daar in het land; de grote leider Abraham Kuyper, Abraham de geweldige, komt eenmaal de houten school bezoeken; het is of zijn machtige geest in zijn gestalte zo uitstraalt, dat de school gevuld is met deze geweldenaar. Het bezoek is een onvergetelijke stimulans voor de meester en zijn vrouw.

Ook door de collectereisjes is de meester bekend geworden; ieder ziet, dat hier een man van bekwaamheid is en men vindt hem voor het hoofdredacteurschap van een christelijk weekblad voor Haarlem en omstreken, waar hij wekelijks een meditatie in schrijft. Deze meditatie knoopt de meester vast aan de preken, die hij bijna elke Zondag in de school houdt, hoewel de school ook daarvoor weer te klein wordt.

Ook de politiek raakt de meester. Hij bezoekt de eerste vergadering van de anti-revolutionaire partij en weet niet, dat zijn doorgevoerde keus voor de gereformeerde beginselen hem straks in het volgroeide IJmuiden voor een duidelijke keus zal stellen. Dan zal hij ondervinden hoe een levensgemeenschap uiteen kan vallen of samenbinden. Voornamelijk echter trekt hem de antirevolutionaire partij, omdat een der urgentie-punten van het partijprogramma is: gelijkstelling van het christelijk onderwijs met het openbaar onderwijs: beiden gelijke subsidie. Het gaat immers niet aan in dit groeiende IJmuiden, dat men zo zuinig moet leven om het christelijk onderwijs te doen bestaan, terwijl de niet-christelijke Nederlanders geen geldnood kennen omdat de Regering hen wel subsidie geeft. Nederland heeft op zijn zaken te letten en de meester kan het onrecht hierin niet verwerken. De wet van achttienhonderd-zeven-en-vijftig, waarin dit alles werd bepaald, moet gewijzigd. De wet is lijnrecht in tegenstelling met de idealen van Prins Willem de eerste, die men "De Zwijger" noemt — deze grote Oranje heeft gezien, dat ieder mens gewetensvrijheid moet bezitten en niet als bijzonder beschouwd mag worden, omdat hij de Bijbel als uitgangspunt van leven en werken heeft gekozen.

Pieter Vermeulen, de eertijds wat luchthartige Amsterdamse scholier, die met een gemakkelijk genoegen allerlei diploma's haalde, die het geloof in God wel nuttig maar niet zo nodig achtte, wordt in de strijd om het geloof en het welzijn van de kinderen op de Heide en in de strijd om het welzijn van zijn gezin en in de strijd voor het vrije christelijke onderwijs een man met rotsvast geloof en vertrouwen, omdat hij geen andere weg vindt, die hij kan gaan. De levensstormen verankerden juist zijn leven in het enige levensanker: God. Dat is het geheim van zijn kracht.

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"Meester, ik kom op school!"

Parmantig staat Jo Sluiters voor hulponderwijzer Casteleyn, die de eerste en tweede klas onder zijn beheer heeft. De vorige onderwijzer, de heer Schreuder, ontving een benoeming als Hoofd in Ooster-Nijkerk en heeft dit verruild voor de Heide.

Meester Casteleyn legt even zijn hand op de schouder van de jonge Jo Sluiter "Ik denk, dat jij het wel plezierig op school zult vinden."

Jo ziet nog even om naar de meester, voor hij de klas binnengaat: "Ik kan al een beetje lezen." verklaart hij trots.

Mijnheer Casteleyn staat voor de klassen, een rumoerig troepje dat hij zal leren lezen en schrijven. Zijn voorgangers hebben het hunne ertoe bijgedragen, maar niet lang volgehouden.

Hij zoekt Jo Sluiters; het valt hem op dat het een jog is met een paar helde re ogen in zijn hoofd en een geest die niets gemeen heeft met de soms slappe gemakkelijke inslag van de meeste Heide-bewoners. Hij zal tot de import behoren, meerdere kinderen komen van buiten en het is een verademing hen in de klas te hebben want ze kennen orde en netheid plus gehoorzaamheid. Daarbij een reinheid in hun uiterlijk en goed gekleed. Deze kinderen zijn de voorboden van de betere tijd, die de Heide stellig tegemoet gaat.

Meester Vermeulen houdt zijn gewoonte vast, de ouders van de kinderen te bezoeken en zo komt ook het gezin Sluiters aan de beurt. De vader van Jo is bakker, de bakkerij is gevestigd aan de Kanaalweg, dicht bij de spoorlijn, die door het klaphek van de weg is afgesloten. De winkel is klein en donker, maar van een sfeer, die men hier niet kent. Het kleine raam met de blauwe lancaster-rolgordijnen is de etalage, op blankgeschuurde planken ligt het geurige brood; de winkel zelf is smal en de toonbank met wit zeildoek overtrokken. Een weegschaal staat in het midden van de toonbank en aan de wand zijn stellingen geplaatst, waar de broden in een rij op de kopers liggen te wachten.

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Greetings

Sytse en Geertje Dryfhout wensen al hun familie en vrienden de beste wensen voor het jaar 1979.
67 Railroad St., Brampton, Ont.

We wish you God's blessing and peace throughout the New Year.
Abel and Henny Bentum and family, R.R. #8, Woodstock.
"Keep yourselves in the love of God."

Aan al onze kinderen en kleinkinderen, familie, vrienden en bekenden onze hartelijke groeten, en allen in alles Gods zegen toegewenst in het Nieuwejaar.
F. Zee en E. Zee-Prins, R.R. #2, Site 4, Box 4, Red Deer, Alta. T4N 5E2.

Notes of Thanks

DOUMA: We wish to thank all those who remembered us on our 40th Wedding Anniversary.
Mr. & Mrs. K. Douma, Taber, Alta.

NOTENBOMER: We praise God our Father for the kindness and help of the illness and passing away of our dear father and husband; Jack Notebomer, born 11-4-24, past away 11-11-78. Many thanks from wife Grace, and children and grandchildren.
Grace Notenbomer, 29421 McTarish Rd., R.R. #1, Mt. Lehman, B.C. V0X 1V0.

Births

HERREWYNEN: Jack and Gert (nee Miedema) are thankful to the Lord for blessing us with a healthy daughter, born on Friday, December 15, 1978. We are calling her MELISSA JANINE, a sister for Wende and Trisha. Thankful and happy grandparents are Mr. & Mrs. J. Herrewynen, Jarvis with their 16th grandchild and Mr. & Mrs. O. Miedema, Vermont with their 14th grandchild.
1438 Allangrove Dr., Burlington, L7M 1J6.

KUIPERY: With great joy and thanks in our hearts to the Creator of Life, we Art & Tina Kuipery are pleased to announce the birth of our first child, a beautiful girl, TARA LORRAINE. Born on December 22, 1978. First grandchild for Mr. & Mrs. K. Brouwer of Wellandport, sixth grandchild for Mr. & Mrs. J. Kuipery of St. Catharines. Third great-grandchild for Mr. & Mrs. H.K. Brouwer and Mr. & Mrs. F.W. Veenstra of Friesland. Fifty-ninth great-grandchild for Mrs. A.J. Kuipery of Hardenberg, The Netherlands.

LINDEBOOM: John and Wilma praise and thank the Lord for His precious gift of a son, SCOTT MATTHEW, born Wednesday, December 13, 1978. Fourth grandchild for Mr. & Mrs. C. Vanderhout and second grandchild for Mr. & Mrs. J. Lindeboom. Seventh great-grandchild for Mr. & Mrs. C. Van Geest and fifth great-grandchild for Mrs. N. Vanderhout.
34 Park Avenue E., Grimsby, Ont. L3M 1Z4.

Births

VISSER: We thank God, the Giver of Life, for entrusting to us our first child, ESTHER CORRINE, born November 28, 1978. 9th grandchild for Mr. and Mrs. Peter Prins of Lacombe, Alberta, and 10th grandchild for Mr. and Mrs. Arie Visser of Lethbridge, Alberta. Proud parents are Adrian and Betty Visser (nee Prins) of Calgary, Alberta.

Marriages

LUYMES-SLOMP: Mr. & Mrs. Herman Luymes of Lacombe, Alta. and Mr. & Mrs. John Slomp of Brooks, Alta. are happy to announce the forthcoming marriage of their children, ALICE and JOHN. The wedding ceremony will take place the Lord willing on January 12, 1979 at 2:30 in Woodynook Christian Reformed Church, Lacombe, Alberta. Rev. G. Heersink officiating. Future address: John Slomp Jr., Gen. Del., Brooks, Alta. T0J 0J0.

MENKHORST - BOUWMAN: Thankful to the Lord who brought them together, Mrs. D. Menkhorst, Morrisburg and Mr. and Mrs. R. Bouwman, Iroquois are happy to announce the forthcoming marriage of their children, WILMA and RALPH. The wedding ceremony will take place the Lord willing on January 20, 1979 at 6 o'clock in the Christian Reformed Church, Williamsburg, Ont. Rev. L. Schalwyk officiating.

Anniversaries

Bergum — Burlington
1943 — 1978
Full of praise and thanksgiving to our Lord, we rejoice on this 35th Wedding Anniversary of our dear parents and grandparents,

JELLE BERGSMA
and
SHIRLEY BERGSMA
(nee Hoekstra)

II Cor. 4:6..."inwardly we are being renewed day by day."
May God bless them richly on December 30 and in the years to come so they can minister to one another and bless others.
Bob & Wilma VanderKooi; Shane, Stacy — Tennessee, U.S.A.
Ted & Georgina Bergsma; Candy — Calgary, Alberta
George & Sheila Bergsma; David, Paul — Woodbridge, Ontario
Ken & Joan Horlings; Cheryl, Melanie, Jennifer, Lorraine — Newmarket, Ontario
Frank Bergsma; Debbie, Jason — Edmonton, Alberta
Doug & Millie Dennis; Jeffrey, Christopher — Nanticoke, Ontario
Dale & Elaine Money; Natalie — Stroud, Ontario
Allan Bergsma
1425 Ghent Ave., Apt. 208, Burlington, Ont.

1929 — 9 januari — 1979
Onze ouders en grootouders

TH. BROUWER
en
W. BROUWER-THEISENS

hopen te herdenken, hoe 50 jaar geleden te Gasselternijveen hun huwelijk werd voltrokken en bevestigd met een meditatie over Ps. 37:5
Wentel uw weg op de Here
en vertrouw op Hem
en Hij zal het maken.
Zij zullen deze dag herdenken met belangstellende familie, vrienden en kennissen op Dinsdag 9 januari 1979. Assen, Anemoonstr. 173.
Arie en Ella Brouwer-Wierenga; Els, Watsien, Anita en Thie-Arend — Zeist
Gerard en Ida Brouwer-van der Veen, Ted, Rita, Sidney en Judy — Sarnia, Ontario
Hans en Elly Brouwer-van Ginhoven; Thie-Watse, Bertien, Anneke, Wietske en Elsbeth — Bilthoven
Anneke Brouwer — Amsterdam

Anniversaries

1929 — January 24 — 1979
With joy and thankfulness to the Lord we wish to congratulate our parents and grandparents,

PIETER HOEKSTRA
and
KLAASKE HOEKSTRA (nee Lep)

on the occasion of their 50th Wedding Anniversary.
George & Eeke Pars — St. Anna Parochie, The Netherlands
Andy & Trix Cupido — Edmonton
Bill & Ann Hoekstra — Edmonton
Carl & Shirley Van Spengen — Edmonton
George & Ena Hoekstra — Edmonton
20 grandchildren, 2 great-grandchildren.
Open house will be held, Saturday, January 27, 1979 from 2:00 till 5:00 p.m. in the basement of the 2nd Chr. Ref. Church, Edmonton, Alta. Home address: 10147-79 St., Edmonton, Alta.

1954 — Lisle — 1979
On January 15, D.V. we hope to celebrate with our parents and grandparents,

GERARD VAN RYN
and
ANNIE VAN RYN (nee Vermaas)

the happy occasion of their 25th Wedding Anniversary. We pray for Gods continuing guidance and blessing for them in the years to come.
Cornell & Patricia Van Ryn; Kathryn
Margaret & John Oldenkamp
Jack Van Ryn & Arlene Booy
Geraldine and Brian Kouri
Open house will be held on Friday, January 19 at 8:30 p.m. in the Alliston Memorial Arena. Home address: R.R. #1, Lisle, Ont. L0M 1M0.

Obituaries

Dec. 25, 1897 — Dec. 26, 1978
The Lord took to Himself our dear beloved grandmother and great-grandmother, on the day after her 81st birthday.

MARTJE SEIKELINA BOUWMAN

Widow of K. Dekens — predeceased 1975. Much loved by grandchildren and great-grandchildren.
Matty Heinen-Hoeksema, Herman Heinen; Diana, Herman Jr., Chantel, Wilma — Middenmeer, Holland
Lena Van Dyke-Dekens, Peter Van Dyke; Wendi, Jayme, Gregory — Chatham, Ont.
Maya Powell-Hoeksema, Harvey Powell; Dava Lynn — Rockwood, Ont.
Margareth Postma-Dekens; Ted Postma; Derek, Anne — Chatham, Ont.
Faye Van Kesteren-Dekens, David Van Kesteren; Jeremy, Rachel, Michael, David — Chatham, Ont.
Randy Hoeksema, engaged - Patty Corvers — Erin, Ont.
Clarence Dekens, Leroy Dekens — Clinton, Ont.
Klaas Dekens Jr., Bea Dekens — Atwood, Ont.
Diane Bosker — Sebringville

Heden heeft de Heere in zijn heerlijkheid opgenomen onze innige geliefde moeder, behuwd, groot en overgrootmoeder op de leeftijd van 81 jaar en 1 dag.

MARTJE SEIKELINA BOUWMAN

Sinds 1975 Wed.van Klaas Dekens Ps. 90:12. Haar liefhebbende kinderen, klein- en achterkleinkinderen.
D. Hoeksema-Dekens, W.R. Hoeksema — Middenmeer, N.H.
H.L. Dekens, A. Dekens-Hazenberg — Clinton, Ont.
L.J. Hoeksema-Dekens, H. Hoeksema — Erin, Ont.
K. Dekens, I. Dekens-Menninga — Atwood, Ont.
G.H.H. Bosker, M. Bosker-van Harten — Sebringville, Ont.

Obituaries

On December 14, 1978 after a very long illness, the Lord, at His appointed time took home to Him in glory our dear friend,

MR. H.G. DYKEMA

at the age of 77. May the Lord comfort his wife, children and grandchildren. His friends:
Mr. & Mrs. G. De Vries
Mr. & Mrs. Messinger
Mr. & Mrs. J.G. Vander Werf
Mr. & Mrs. D. Vander Steen
Mrs. D.C. Van Kerkhoven
Mrs. T. De Zeeuw
Mr. & Mrs. W.F. Veenhof Sr.

Na een zeer korte ziekte heeft de Here tot zich genomen op 9 december ons medelid,

GRACE HULSBOS

in haar negen en zeventigste jaar. In vol vertrouwen is ze naar haar Verlosser gegaan en we danken de Here dat ze dit vast vertrouwen mocht hebben en behouden tot het einde. Ps. 84:13.
De Jeugd Van Vroeger — Georgetown, Ont.

Suddenly, on Friday, December 15, 1978, the Lord took to Himself our beloved brother-in-law and uncle,

JACOB KRALT

at the age of 63.
John 14:2 "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."
Mr. & Mrs. P. Glasbergen and family, Fenwick, Ont.

Phil. 1:21
The Lord took into His eternal home our president,

MR. JACOB KRALT

We give thanks to the Lord for giving him a keen insight in His word of which we all have profited much these many years. May the Lord comfort and strengthen Mrs. Kralt and family with His abiding love.
Men Soc. of Dundas Chr. Ref. Church and the Ladies Soc. of Dundas Chr. Ref. Church.

On Sunday, December 24, 1978 very suddenly the Lord took unto Himself our beloved husband, father, brother and grandfather,

NICOLAAS MOS

at the age of 64, in Rexdale, Ontario.
"Do all things without grumbling or questioning." Philippians 2:14.
Beloved husband of Alida Grootveld-Mos
Beloved father of
Nick & Martha Den Hertog-Mos
Gerald Mos & Gail Alcock (eng.)
Beloved grandfather of Nicky and Ronald Mos.
Moeder, broers, zus, schoonzusters, nichten en neven en verdere vrienden in Nederland.

"Halleluja, eeuwig dank en ere."
On December 12, 1978, the Lord, at His appointed time, took unto Himself my dear wife and our loving mother,

WILHELMINA BERENDINA
(Dientje) MIDDELJANS
(nee Morssink)

at the age of 53.
Jans Middeljans
James
Larry
Tom
Funeral service was held on December 14, 1978 at 2 p.m. in the First Christian Reformed Church of Kitchener, Ontario. Rev. P. Breedveld and Dr. R. Kooistra officiating. Home address: 133 Gatewood Rd., Kitchener, Ontario.

Share your family news with the readers of Calvinist Contact

Obituaries

"The Lord is my Shepherd, I shall not want." Psalm 23
On Tuesday, December 12, 1978 it pleased the Lord to take unto Himself our dearly beloved daughter-in-law, sister-in-law, and aunt.

WILHELMINA BERENDINA
(Dientje) MIDDELJANS
(nee Morssink)

at the age of 53.
Dear wife of Jans Middeljans
Mother of James, Larry, and Tom
She will be missed by:
Mrs. A. Middeljans — Zwartemeer, Holland
Jo & Ab De Graaf — Enschede, Holland
Tinus & Tiny Middeljans — Barger Oosterveld, Holland
Thys & Hillie Middeljans — Klazienaveen, Holland
John & Margaret Middeljans — Kitchener, Ontario
Janny & Bert Stuifzand — Enschede, Holland
Koos & Janny Middeljans — Emmen, Holland
Be & Jenny Middeljans — Zwartemeer, Holland
Henk & Annie Middeljans — Klazienaveen, Holland
Grietje & Piet Vos — Zwartemeer, Holland
and nieces and nephews.

On December 12, 1978 one of our members went to be with the Lord. We extend our sympathies to Mr. Jans Middeljans and family with the loss of their wife and mother. Dientje was a faithful member of our society for many years. To know that she is with our Lord is a great comfort for us all.
The Ladies Society of the First Chr. Ref. Church in Kitchener.
Psalter Hymnal 381:4.

In de vroege morgen van zondag 10 december, 1978, nam de Here tot zich in Zijn eeuwige heerlijkheid onze geliefde vrouw, moeder en grootmoeder

HENDRIKJE POSTMA-Meinema

in de gezegende leeftijd van bijna 72 jaar. Psalm 146:3 berijmd.
Reitse Postma
Margaret & Andrew Hoekstra — Chatham
Gre & Dick Kloostra — Chatham
Fred & Alice Postma — Chatham
Irene & Bernard Veldboom — Chatham
Henk & Frances Postma — Grimsby
Andy & Jennie Postma — Wellandport
Richard & Marlene Postma — Dunnville
Mike & Tina Postma — St. Catharines
Mark & Sina Postma — St. Catharines
en 37 kleinkinderen.
De rouwdienst werd geleid door Ds. L. Slofstra in de First Christian Reformed Church, Chatham, Ont. op dinsdag 12 december, 1978, waarna de bijzetting in het familiegraf plaats vond op Mapleleaf Cemetery, Chatham, Ont.

"In Christ more than conquerors" Rom. 8:37.
Thankful for a rich and blessed life he went to his eternal home, my dearly beloved husband, our loving father, grandfather, and great-grandfather,

FREDRIK SLOMP

"Officer in de Orde van Oranje Nassau" Bearer of The King's Medal for Courage in the Case of Freedom, at the age of 80 years.
T. Slomp-ten Kate — Vaassen
J. Slomp-Devries, J.M. DeVries — London
Jo-anne and John Jansen; Jeffrey — Woodstock
Fred and Liz DeVries — London
Marilyn and Bass Groeneweg — St. Thomas
Edith DeVries — Grand Rapids
J. Slomp, A.C. Slomp-Mobach; Frits, Robert, Wilma, Caroline — Leusden
Vaassen, December 13th, 1978, Marykeweg 66 (Netherlands).

Classified Advertising

Obituaries

In vrede ontslapen, in vast vertrouwen op het verzoenend lijden en sterven van onze Heiland, Jezus Christus, onze innig geliefde man, vader en grootvader,

HARM VANDERLAAN

op de gezegende leeftijd van 78 jaar.
Zie, God is mijn heil, ik vertrouw en vrees niet, want mijn sterkte en mijn psalm is de Here, Here, en Hij is mij tot heil geweest.
23 december 1978 Jes. 12:2
Dina VanderLaan-Beekhuis — Sarnia
Stiny & Herman DeJong — Sarnia
Harry & Eika VanderLaan — Leiderdorp
Hank & Anne VanderLaan — London
Co & Alice VanderLaan — Chatham
Rika VanderLaan — Ottawa
en 17 kleinkinderen.
1310 Exouth St., Apt. 15, Sarnia, Ont. N7S 3X9.
De teraardebestelling vond plaats op woensdag, december 27, 1978, in London "Memorial Gardens"

For Sale

HOUSE FOR SALE: 954 Bates S.E., Grand Rapids, Mich., 2 apts., can be used as single dwelling. $6,000 U.S. Cash, will consider any offer. Excellent for Calvin College or seminary students. Write: R. Frans, 85 Schofield Ave., Brockville, Ont., Canada or call collect 1-616-342-5816.

St. Catharines

Re-insulated, 3 bedroom bungalow, L-shaped living and dining room, good size kitchen, plenty of storage space, plus modern 3 room apartment, double paved driveway, garage, etc. Quiet Street, 3 blocks from Christian School and Church, $51,800. Call 934-3600.

Personal

Widower, 72, retired farmer in good health, eastern Ontario, likes to meet a sincere christian lady housekeeper, companion. Letters under Box No. 4353, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman, Christian Reformed, 38 and single, in S.W. Ontario, would like to meet a sincere Christian lady, who would enjoy farm life; will confidentially reply to all letters. Please reply to Box #4354, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Sincere Christian widow, early thirties would like to correspond with sincere Christian gentleman. Please reply to Box #4355, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Teachers Wanted

Ottawa: Applications are invited for the position of a Grade 1-2 teacher for the Ottawa Christian School, duties commencing March 26, 1978. Please send all inquiries and/or applications to Mr. Hubert Huyer, Principal, 2191 Benjamin Ave., Ottawa, Ontario K2A 1P6. Phone; (613) 722-5836 - school; (613) 729-3526 - home.

Wallaceburg: Wallaceburg Christian School is in need of a primary teacher, beginning in March, 1979. Please contact: Mr. S. Vanderwall, Principal, Wallaceburg Christian School, 693 Albert St., Wallaceburg, Ont.

Teachers Wanted

Calvin Christian School

Winnipeg, Manitoba

needs a

Teaching Principal

starting with the school year 1979-1980. Possible openings in lower grade levels and junior high departmentalized areas. If you are interested please address inquiries and resume to: Mrs. Gert Bakker, Box 44, Station F, Winnipeg, Man. R2L 2A5. Telephone: (204) 667-5851.

Terrace is a beautiful recreation area.

Centennial Christian School
Terrace, B.C.

has an **immediate** position for a combined grade 1 and 2 teacher and an opening in early spring 1979 for a teacher in a combined grade 3 and 4 and part of 5.

Please send resume with application to:
Miss Laura Weesies, principal
Box 317
Terrace, B.C. V8G 4B1
Telephone: 604-635-6173 (school)

Edmonton Christian Schools

Our schools are now inviting inquiries and applications for the next school year. We are anticipating some openings in elementary, junior- and senior high classroom positions. These include openings in **kindergarten, remediation, Secondary English and Social Studies.** Applications are also sought for a **K-9 principalship.**

Our school system consists of 4 schools with a combined enrollment of 1100 students. Yet each school is attempting to develop a unique Christian community within. We have been blessed with a fine staff dedicated to working out the distinctiveness of Lordship education. The board has been able to provide fine facilities, positive working conditions and an attractive salary schedule. Educators interested in joining such a team and community effort, are invited to contact us.
Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818 (school)

Edmonton Christian Schools
Principalship

Applications are being solicited for a principalship in one of our 3 elementary-junior Highschools (K-9). The enrollment in this school is near 320 students with 17 full and part-time staff members. This position is also part of a team administration of our entire school system, exercising a vibrant commitment to distinctively Christian education. An attractive salary is offered along with a challenging position in a positive school and home community. Interested applicants contact:
Lee Hollaar, principal
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818 (school)

Want to help establish a new school in the beautiful Kawartha Lakes region? The PETERBOROUGH CHRISTIAN SCHOOL SOCIETY is offering a position for a

Teaching Principal

in its new interdenominal Christian School to be opened in September 1979, D.V. Please forward your inquiries and resume to Mrs. Jane Breukelaar, Box 19, R.R. #2, Ennismore, Ont., K0L 1T0 or phone 1-705-292-9967.

SARNIA CHRISTIAN SCHOOL
requires a

Principal

starting with school year 1979-1980. Interested applicants send your inquiries and resume to: Mrs. H. Vander Meulen, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

Toronto District Christian High School

has an immediate opening for an

Art teacher

Please send resume and application to:
Mr. W. Barneveld, principal
Box 527, Woodbridge
Ontario L4L 1B3
Telephone: 416-851-1772 (school)

Real Estate

Farms

Listowel area. 100 acres good Harriston loam. Beautiful remodelled 4 bedroom home. Oil heating. Bank barn suitable for beef or hogs plus heated building and implement shed suitable for many uses as light manufacturing metal or wood, general repair. Could easily convert to sow farrowing building. New hydro service throughout. Close to Christian Reformed Church and school. Priced reasonably. Contact Albert Carson, 519-291-1395.

200 acres. Attractive 2 storey brick home, good location. Large steel clad barn suitable for beef or hogs. 2 tower silos. Bunker silo 40 x 110. New stabling will handle 200 head cattle. Large steel implement shed. Land well tiled. All buildings painted. Contact Elaine Carson, Listowel, 519-291-1395.

Dairy operation plus beef. New 60 stall dairy barn cleans with tractor. Milk house, bulk cooler, new implement shed. 3 silos. Beef barn. 80' power manger. Modern 2 storey home, oil heating. Asking $235,000. Large F.C.C. mortgage. Cows and large milk quota available. Contact Albert Carson, Listowel, 519-291-4241.

Peel Township hog farm. 100 acres. All plowed productive land. 20 x 40 Harvestore silo. Steel 2 storey barn with sow stalls and finishing pens plus older bank barn in sound condition. Comfortable farm home with furnace and bath. Asking only $98,000.00. Contact Joe Mayne, 519-638-2664.

DON HOLST
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Pulpit Supply

KITCHENER: The pulpit of the Reformed Presbyterian Church of Kitchener, Ontario is vacant. A man qualified to serve as an organizing pastor who is in full agreement with the Westminster Confession and Catechisms is sought. Address all inquiries to: The Pulpit Committee, Reformed Presbyterian Church, P.O. Box 1431, Kitchener, Ontario N2G 4H6.

Help Wanted

Holland Christian Homes, Inc.

requires a

Registered nurse/administrator

for "**TRINITY TOWER**", the first phase in its senior citizens complex in Brampton, Ont., to develop, administer, and co-ordinate the spiritual care, health and recreational services.

Applicants should be a committed Christian, who has the love for elderly people at heart; a certificate of registration as a registered nurse; a minimum of two years' experience in geriatrics or related fields; interest and ability to effectively deal with the specific nursing/social needs of the elderly; leadership ability to direct and co-ordinate required services; able to converse in the Dutch language.

Send resume, including salary required to: Chairman, Care Committee, Holland Christian Homes Inc., Fred Vander Velde, 2389 St. Frances Drive, Burlington, Ont. L7P 1V3.

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 63 member schools in Ontario. The OACS is District X of the Christian Schools International (formerly NUCS). The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:
W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435
Interviews with interested applicants will be scheduled as soon as possible. The search committee will consider applications from persons who are interested in applying full-time for the position or less than full-time. The position is presently under an interim arrangement. The successful applicant should be available by early July, 1979 or prior if possible.

The association for substitute family living invites applications for the position of

house co-ordinator(s)

for the Homestead in Hamilton, a group home for post-psychiatric young adults, with possible accommodations for seven residents. This is a challenging and rewarding position for a couple who would like to assist the residents in their efforts toward rehabiliation. Ability to teach life skills is necessary. Separate living quarters provided. Salary to be negotiated. Please direct inquiries and resumes to:
Mr. John Prinzen
2015 Headon Rd.
R.R. #2, Burlington, Ont. L7R 3X5
phone home: 335-2904
or bus. 528-1441

SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

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M5T 1R4

The Pacific Northwest Church Music Conference

will be held **AUGUST 1, 2 and 3** in Lynden, Washington featuring advisors Shirley Boomsma, Dale Topp, and Gene Westra. More information may be obtained by writing to: Pacific Northwest Church Music Conference, Mrs. Phyllis Tjoelker, Secretary, 700 East Grover Street, Lynden, WA.

Attention all young people!

The fifth **ALL ONTARIO CONVENTION** will be held **May 18-21, 1979**, at **Trent University, Peterborough.** Our theme is "With Love, From Jesus". The planning is well under way to make this an unforgettable weekend of fun, fellowship, and a chance to share the gospel. For registration forms contact the secretary of any Christian Reformed Young Peoples group, or P. Kok, Box 14, Mt. Brydges, Ont. N0L 1W0.

Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8
Harry Houtman
Executive Director **1-416-598-2181**

25th Anniversary Celebration
First Christian Reformed Church

OF MONTREAL, QUE.
February 10 and 11, 1979

Social Evening. Saturday, Feb. 10, 1979 at 8 p.m.
Thanksgiving Services: Sunday, Feb. 11, 1979 at 10 a.m. and 7 p.m.

Former members and friends are invited to join us in this celebration. An Anniversary booklet is in preparation and will be available for $5.50.

For accommodation and information please contact:
Mrs. A. Jellema
4925 Nancy, Pierrefonds, Que.
H8Z 1Z9
Phone (519) 684-2952

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1979

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Missionary Tour is from March 21 to 29, 1979.

Tour Leaders:
Rev. Chester Schemper, Latin America Coordinator for the World Home Bible League
and
Rev. Louis Tamminga of Willowdale, Ontario

For full information, please contact Pat Huizinga of the Canadian Home Bible League, Box 524, Station "A", Weston, Ontario M9N 3N3 at (416) 741-2140 or Rev. L. Tamminga, 101 Grantbrook Street, Willowdale, Ontario M2R 2G2 at (416) 221-9671.

LET'S PLAY CHESS

editor: Pete Layer

THE OCTOBER LADDER

Contestants	Problems:	#759	#760	#761	#762	Sub-Total	Prev. Total	Total
	Points:	3	2	3	2	10		
H. Douma (I)		0	2	0	2	4	80	84
F. Vander Woude		-	2	3	2	7	70	77
A.J. Klein		3	2	3	2	10	57	67
K. Amsinga (III)		3	2	3	2	10	37	47
M. Mellissen (V)		3	2	-	2*	7	28	35
H. Brouwer (I)		3	2	0	2	7	5	12
J. Wilms (III)		0	2	0	2	4	(98)	4

Comments

Mr. Eerkes did not manage to trick anyone with his two problems unlike the Germans with their three-movers. Slow mail gave some solvers only a few days to solve the second series. *Mr. Mellissen received a mail bonus since his **Calvinist Contact** hadn't arrived at all by the deadline. Despite these problems, the October selections seemed to have been enjoyed by the solvers.

October Solutions

#759 (Massman) Key: 1. Q-B3 tempo. Variations: 1. –, N-B7; 2. P-N3 and 3. R-R1 mate. 1. –, N-Q6; 2. K-K3 and 3. Q-B2 mate. 1. –, NxQ; 2. KxN and 3. R-R1 mate. 1.–, NxP; 2. R-R3 and 3. R-R1 mate. Try: 1. K-B4?, N-B6; 2. K-N3, N-R7 no mate.
#760 (Eerkes) Key: 1. B-R3 threat: 2. N/Q5-N4 mate.
#761 (Kaiser) Key: 1. Q-N7 threat 2. Q-R1, B-B7; 3. QxB mate Variations: 1. –, B-R7; 2. Q-N8 (3. Q-N8 m.), N-K1; 3. QxB mate. 1. –, B-N2; 2. QxN and 3. QxB mate. Tries: 1. Q-KN1?, B-N2 no mate. 1. RxP?, N-K3 no mate.
#762 (Eerkes) Key: 1. Q-R6 tempo (no threat)

Dutch Solutions

#759: 1. Df3 tempo
#760: 1 La3 dr. 2. Pd5-b4 mat
#761: 1. Db7 dr. 2. Dal sch. enz.
#762: 1. Dh6 tempo.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Jan. 12	Jan. 10	Jan. 9 (noon)	Jan. 5 (noon)
Jan. 19	Jan. 17	Jan. 15 (noon)	Jan. 12 (noon)
Jan. 26	Jan. 24	Jan. 22 (noon)	Jan. 19 (noon)

Books

Love God with all your ...

The Christian Mind: How Should a Christian Think? by Harry Blamires; published by Servant Publications, Distribution Center, 237 North Michigan, South Bend, Indiana 46601; 191 pp.; price: $3.50 U.S. First edition 1963 by S.P.C.K. First American edition 1978. Reviewed by Rev. J.D. Tangelder.

Harry Blamires, who is an able and noted British Christian scholar and writer, subjects Christianity to a devastating critique. "There is no longer a Christian mind," he says. "There is still, of course, a Christian ethic, a Christian practice and a Christian spirituality. But as a thinking being, the modern Christian has succumbed to secularization."

In Part I, Blamires gives various examples of the absence of the Christian mind and the Christians' surrender to secularism. He charges that in politics for example, "They will think pragmatically, politically, but not Christianly. In almost all cases you will find that views are wholly determined by political allegiance. Though he does not face it, the loyalty of the average churchman to the Conservative Party or to the Labour Party is in practical political matters prior to his loyalty to the Church."

He also observes that the "modern mass media are forming not only mentalities but total personalities on a vast scale...." We are being taught to treat worldly possessions as status symbols rather than as serviceable goods. In other words we are being urged to possess things on the grounds that we shall thus stand higher in the view of our neighbours."

But why do we witness this decline of Christian values? And why do Christians have so little impact upon society? "The reason we have nothing to say is the contemporary situation," says the author, "is that we have not been thinking about the contemporary situation. We stopped thinking about these things years ago. We stopped thinking Christianly outside the scope of personal morals and personal spirituality. We got into the habit of stepping out of our Christian garments whenever we stepped mentally into the field of social and political life."

At this juncture, we must ask, what does the author mean by secular vs. Christian thinking? Blamires says: "To think secularly is to think within a frame of reference bounded by the limits of our life on earth: it is to keep one's calculations rooted in this-worldly criteria. To think Christianly is to accept all things with the mind as related, directly or indirectly, to man's eternal destiny as the redeemed and chosen child of God."

In Part II, Blamires discusses the marks of the Christian mind. It is orientated to the supernatural. "A prime mark of the Christian mind is that it cultivates the eternal perspective." It also has an acute and sensitive awareness of the power and spread of evil upon the human scene." Furthermore, "For the Christian, truth is supernaturally grounded — it is not manufactured within nature." "It is a revelation and not a construction ... not elected by a majority vote ... it is authoritative and not a matter of personal choice."

This book clashes violently with the secular thinking of our days. It has a message for all who seek to live Christianly in our secular society. It contains a sharp warning. This warning must be heeded. Secularism is so confined to the West. It is now marching across Asia. It is influencing students at the universities and colleges in Asian cities and towns.

The secular message ties man to the world. It leaves man without hope or future. It is a way of death. Blamires challenges us to return to the basics. He urges Christians "to take the initiative in order to avoid being outmanoeuvred. We still have the opportunity to be the salt and light of the world. We don't know how much time we have left to set our priorities straight." It is better to define, establish, and nourish a Christian mind in freedom now, as a positive last effort to bring light and hope to our culture and our civilization than to have to try to gather together the miserable fragments of Christian consciousness after triumphant secularism has finally bulldozed its way through the Church, as a body of thinking men and women."

I read this book shortly after the first (1963) British edition was published. I was impressed then by the urgency of Harry Blamires' message. Having pursued the 1978 American edition, I am more convinced than ever that this book is a must reading.

New directions in the evangelical tradition

The Worldly Evangelicals by Richard Quebedeaux; published by Harper & Row, Publishers, San Francisco, 1978; 189 pp. Reviewed by Harry Antonides.

From a forgotten sidestream of American culture, "born again" Christians have moved into the limelight and to a place of new respectability.

The figures are impressive. According to ostensibly reliable polls conducted in 1976, six in ten Americans (over the age of 18) said that their religious beliefs were very important. Meanwhile, evangelicals have become harder and harder to distinguish from other people as a result of their exposure to more education, science, biblical criticism and the permissive society. Consequently, the traditional evangelical establishment subculture is collapsing and a more broadly based one is emerging, giving rise to new alignments among American Christians.

Quebedeaux, who is no newcomer to this subject (he wrote **The Young Evangelicals** in 1974; **The New Charismatics** in 1976) presents an extensive "map" of the American evangelicals. He describes the major personalities, educational institutions, publications, finances, and the most recent trends within this branch of Christianity. Dividing the evangelicals into the right-and-centre and the left, he sets out their most important characteristics. Right and centre evangelicals are abandoning many of the traditional taboos in their lifestyle, but in that process, — the author suggests — they are not transforming the surrounding culture (as they hope) but instead are transformed themselves.

The young evangelical left has arisen out of the turbulent 1960's, assuming a more "radical" posture over against the surrounding culture. They are inspired in part by "relational" theology (emphasizing interpersonal relations), charismatics and by a socialist critique of capitalism. The most articulate counter-cultural stance is provided by those in the Anabaptist tradition, which is undergoing some kind of renewal. Bonhoeffer, Brunner and Barth are being rediscovered. Liberation theology is also becoming more in vogue, accompanied by calls for simple lifestyles and identifying with the poor and oppressed. The author detects a growing affinity between the left evangelicals and Protestant liberals as a result of an indifference to the older doctrinal disputes and a common emphasis on social action. Subjectivism and relativism are much in evidence.

The Worldly Evangelicals is an excellent source of information on the American evangelical churches, and should be read by all who want to understand American Christianity better. The divisions into left-right, radical-moderate are less than helpful. This book portrays the immense confusion among American Christians, their propensity to get stuck in wrong dilemmas and to embrace alternatives more in reaction than in the guidance offered in Scriptures. It also drives home the need for American Christians to begin working out an integrated view of creation and history in which full weight is given to the Biblical vision of the unity of creation and the all-inclusiveness of redemption.

Christian characteristics

Four Marks of a Total Christian, by Bruce L. Shelley; published by Victor Books. A division of S.P. Publications, Inc., P.O. Box 1825, Wheaton, Illinois 60187, 1978; 63 pp.; price $1.25 U.S. pb. Reviewed by Rev. J.D. Tangelder.

What does it mean to be a follower of Christ? What is Christianity? Is true faith "an accurate creedal statement?" Or is it "some high voltage religious experience?" Bruce Shelley, professor of church history at Conservative Baptist Theological Seminary in Denver, Colorado, asserts that "total Christianity has four distinctive but inseparably related sides: obedience, truth, experience, and community." He asks evangelicals some straight forward questions and criticizes their emphasis on experience and lack of obedient living.

"Evangelicalism," claims Shelley, "is a movement that is supposed to celebrate the initiative and sovereignty of God — that is our Reformation and Puritan heritage — but we seem to be obsessed with power, personality, therapy, sensitivity, and human need. Where is God? Where is holiness? Where is theology?" For Shelley, total Christianity "is Christ. That is what he tried to get his first disciples to see. He was their Law, their Truth, their Life, their Oneness. And for us, that is still the crux of the matter." (pg.63)

This little book is not only meant for the reader's own personal benefit; it is also intended for group study. A leader's guide is available at 75 cents U.S.

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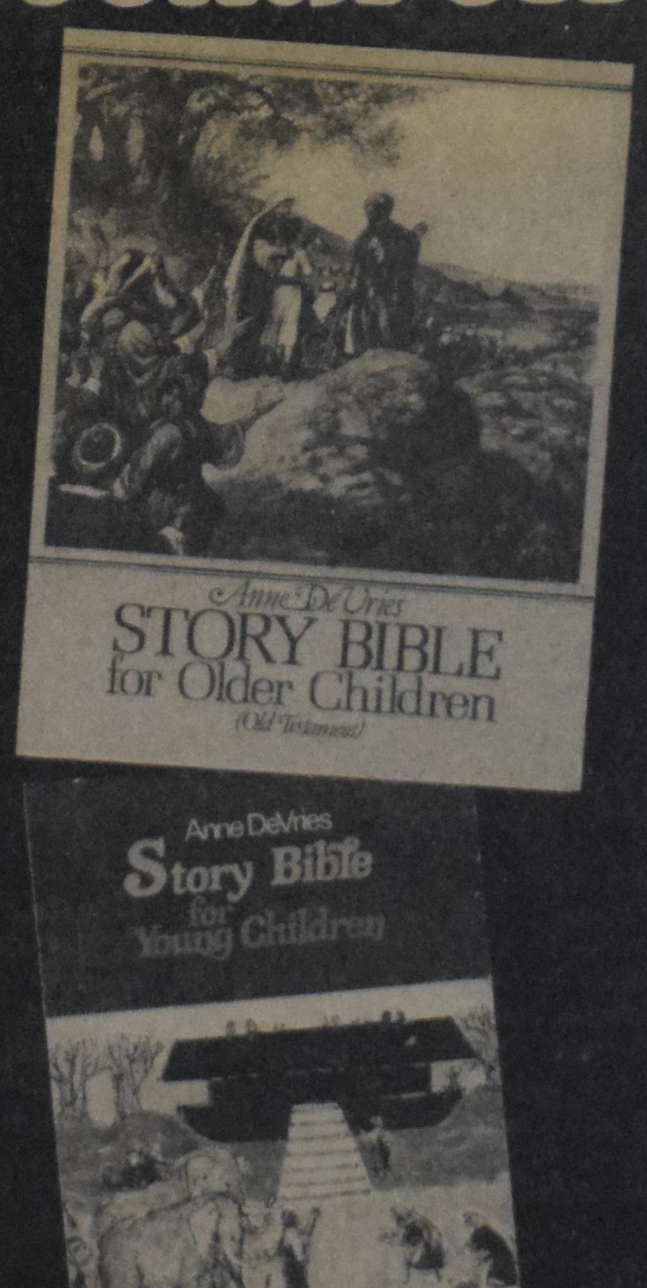

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